

1. Prelude to the abyss. (Introduction to this publication, pages 2-3)
2. Total liberation as an egoist and iconoclastic consideration. (pages 4-17)
3. On radical moralism and wildness. (pages 18-20)
4. Against the language of militancy. (page 21)
5. Concerning "good" and "evil". (pages 22-23)
6. Sacrilegious laughter. (pages 23-26)
7. Into the abyss-chaos. (page 27)
8. Veganism from a nihilist and anti-civilization perspective. (pages 28-30)
9. A critique, not a program : For a non primitivist anti-civilization critique. (pages 30-35)
10. Mexico : Open letter of Amelie Pelletier and Fallon Poisson. (pages 36-37)
11. Mexico : Anarchist comrade Carlos Lopez 'Chivo's reply to International Revolutionary Left "Buenaventura Durruti". (pages 37-39)
12. De Profundis Clamavi. (pages 40-42)
13. War on the state : The subject of desire. (pages 43-46)
14. Tearing down the prison of civilization. (pages 47-52)
15. Some thoughts on the matter of responsibility claims (page 53)
16. Responsibility claims—Moments of war. (pages 54-69)
17. Individualist poetry. (pages 70-75)

PRELUDE TO THE ABYSS

My nihilism is what feeds my negation towards everything that exists in general. It is not above me though. I will not leave nihilism to use me, on the contrary I will use it to do whatever I want with it. Ideologies belong to others. I spat in their faces. All the poisons of systematized life and thinking of society have tainted my ego all these years but nihilism has been for me the tool of exposure of my reality. I seek to find the spontaneous life and thinking. If I turn out to be a corpse rotting in the cemetery of civilization that will be my problem. The abyss is my friend, but also my enemy.

I do not keep any delusions. I know very well that my words won't appeal to many anarchists. Most of those who seek to find an anarchist comrade in whichever struggle, might not find him in me. Neither I in them. Though it is my choice to be like this, not to negotiate whatever I feel, neither my diversity, nor my esoteric conscience for the sake of anyone, for the sake of no rationality, for the sake of no political correctness or for the sake of any mass idea or the need of belonging somewhere. I am not interested in contributing to any struggle. I do not consider my way of thinking more important than others, neither myself more important than others. The only struggle I care of contributing to, is that of myself and this of course can be done along with the interaction between me and other persons. I consider that mutual respect comes with real difficulty. On the other hand I consider it is an extremely important part of the individualist anarchist struggle. Anything I do in my life is an experiment. Some times it will lead me somewhere, some others it will not. This is exactly what this is. A creation of the rottenness of this world I am, indeed. But I am not part of it. Even if I bear the cancer of civilization. Until the end I will spit in the face of everything that represents the values of this world. I pay attention to situations and thoughts, without idolizing anything. But there are many who have turned the anarchist into a social role. This is connected with culture which is a basic aspect of civilization. An adherence to culture even if it's anarchist is a chain over the individual.

I do not follow any so called anarchist ethics which have turned into morality. If values are something that changes constantly with the experiences of each individual, always personally, only then can be useful to us as a tool of analysis or criticism of the stance or behaviour of others without ending up as morality. Without being entrapped in a certain accepted behaviour of a certain cultural confine. If the values of each individual separately, are created through his/her personal experiences, and they see them as tools and not as values which have taken a meaning in the form of consecration and thus becoming moral of which moralistic judgments can be made, then and only then we can speak of values that could be useful in one's life without being something absolute or permanent. Without them being abstract concepts, or ideas that command the individual. I only care about the

destruction of everything I hate and my satisfaction. The compulsion and autism of solidarity in the broad sense is for others not for me. I'm interested in the personal relations and not in the political. This doesn't mean that I won't cooperate in whichever way I can with comrades that we find affinity with each other and yet I don't know them personally. My motives are not the destruction of the state, society and civilization as a compulsory final purpose but the destruction of them from their influence and enforcement over my individuality. This doesn't mean I don't desire the complete destruction of all of them but as a nihilist I deny to live under the overwhelming demand of a long term purpose over my individuality. My value is not the autistic fetishism of solidarity but the recognition of the individualities who have escaped through theory and action from the herd of the righteous ones. The theory and action which awakens my body and my mind and places me clearly against the cancerous for me reality.

Nihilism is chaos, through our abyss it bursts until it drowns in the abyss all of the existent. All ghosts of the existent and every bit of it without exception. The techno-industrial system, society, the state and every morality and dynast of the individuality. Let's drown in ashes all ideologies, future plannings and long-term purposes. Let's kill superiority, inferiority, the stagnant respect and altruism as parts of authority itself. If someone expects to find positive thinking to cover their existential void they won't find it here. I, either existentially full or void, choose always the difficult way and never any way that would negotiate my dignity. Above all for me, but sometimes with my mind at the imprisoned comrades and also those who fell in their own battle against the existent, I make my criticism with a sharp knife inside the mind, making my own way alone against anything that wants to show me how to live or how to act. I search constantly for my own paths on the unknown valleys of what is to exist.

The present zine doesn't have as purpose the development of ideology neither does it carry the cancer of absoluteness of the opinions expressed here but was created out of personal need to communicate these thoughts and analyses that express the personal perception of anarchy of the writer, setting as target the evolution of thought and dialectic, the destruction of every idol and the abolition of stagnation, away from any dualistic perception regarding anything.

-Archegonos-

(Everything included in this zine is something that I see either as theoretical or practical gain and definitely not representative of mine. All photos used throughout the texts section are taken by me during days of enjoyment of my surroundings and interaction between me and them.)

TOTAL LIBERATION AS AN EGOIST AND ICONOCLASTIC CONSIDERATION



What does it mean for me to be a chaotic? It means to search constantly for the unknown. The non systematized situations. When I refer to chaos it's not in a sense of an entity but in a sense of the unknown. Chaos can be the situations that don't need political motives to be created. It can be plain and simple explosion of hate against the enemy. Every moment whichever this might be. It is existence itself. All that the human species thinks that has completely understood, evaluated or tamed is the chaos of existence. This is what I gravitate towards. The unknown. And I consider that all of the specifiers of whichever "nature" are turning a blind eye. This existential nihilism and the negation of specification of the existent by anything are these that drive me towards the struggle for total liberation of the mind and the body. The motive is the satisfaction of the individual or individuals that participate in the creation of these situations and thus tearing down normality. Whatever has been systematized is normality.

Total liberation is not a project of a general struggle for me to "save" the wholeness, neither a plan. I clarify that before I continue. It is neither a propaganda, nor the recruitment of new pawns in the hands of a new purpose using new or existing non-human revolutionary subjects. Being an egoist you realize that an eternal war is being unfolded around you between all. Being a nihilist that doesn't declare surrender in the war against every chain, you will get involved, as you clearly find yourself a part of existence. Seeing the domination that is occurring (always from the civilized human, but particularly extensively in the now)

over the non-human animals and the earth (and therefore reflecting upon human animals as well), I choose not to stand uninvolved, as an anarchist with conscience against all of the existent that I don't see anarchy as the unwanted child of the destroyed from its own nature anarchism, but as an integral part of my disturbance against the world through chaos and not through systematized conceptions or any form of order or justice. Seeing anarchy as an esoteric perception against all systems and as a method of liberation of the ego step by step from any form of chains, moral, social, cultural, ideological and not as a movement or mass struggle or opposition outside the parliament. In a few words placing over politics, what belongs to it. A huge tombstone. Anyway whoever reads this text will realize that I do not know how to speak in a political way and that it is not my concern. Now that I have clarified that political conscience and thinking does not define those that I feel affinity with, anarchist comrades, I continue.

What is anarchy? It certainly isn't faith in a demanding beast called Purpose. Anarchy is the condition of realization of the individual when he/she is at war with the existent and when he/she starts biting back with whichever way he/she can or knows, setting target the destruction of as many chains as possible that keep the individual entrapped from maintaining self-consciousness and self-dominance. Always with an individual base. Always starting individually. Without attempts of massification or belief in objective truths. Therefore it is a method of war starting individually and whenever it can, becomes collective, always serving the interests of each individual. It is a continuous situation in the here and now without waiting to achieve a final purpose. When you realize you are a prisoner isn't it better to try to escape instead of waiting for a slow death? Also there are no specific forms of anarchy. If this was the case then we would be locked in a cage of specialism and idolization. Sabotage, vandalism, urban guerilla, liberation of non-human animals, production of speech and printed material of anarchist thought and analysis of tactics or attacking physically those who maintain every chain and the death of our life.... And of course the best would be for groups or individuals to incorporate mixtures of all of these methods and not specializations. All of these are forms of anarchy against society, state and civilization. Neither is there any specific model or way of life that each anarchist should follow. Either he/she is a refuser of work, or he/she is doing it inside this system to "survive" (always with conscience for destruction of work, I do not consider my comrade the one that wants to self-organize work, as one of the social relationships it needs to be destroyed), or he/she lives in a hut in the woods or in a metropolis doesn't have any difference for me. Neither which "class" they come from makes any difference. Now whoever is under the condition of work and tries to give justification or meaning on this chain, is worthy of his/her misery.

I didn't choose to be born in this world, but I was. After years of observing the world I conclude to see that life is worth only through non-systematized relations and that it becomes a curse inside whichever system. Will this curse be lifted during my life? It is up to me and the choice of my negation. I realize of course that situations differ, some of my comrades (human or not) are behind bars and there's little they can do about it to get their physical freedom back. Here stand big obstacles. The value of mankind is still unfortunately "alive and well" on the throne of the non-existent gods and this petty theatre that they named

civilization hasn't played its last performance yet. Now if anyone asks me why do I speak of total liberation, what do I mean by this term since it appears from my words that I do not believe in human (as a role, as a value, or for that matter in anything as an intrinsic value), I will answer them that I do not owe anything to any species or any "humanity" (totally abstract term with massified characteristics), and so since I have recognized the source of all chains I will attack accordingly towards it. I will deconstruct completely this term which in its name and under the faith in it, great chains have been created. And since I am not being deceived neither do I forget the diversity or esotericism of every living being, I acknowledge that there are others that think with "similar" ways with mine and obviously I believe that exchange of thoughts and ways of action are of utmost importance. So the term total liberation, in accordance to what I have said so far, means a consideration which involves all of existence without trying to define it morally, giving intrinsic value and roles (I would consider something like that anthropocentric as I will analyse below) deconstructing that completely and bringing that to the point of nihil. From there with nihil as a base and having rejected completely the scientific determinism which is interconnected with the ideology of profit, namely, all constructs of "progress" of the human animal, the individuality is in search of finding his/her relation with their surroundings through non-systematized attempts, negating all pre-existent relations/roles - constructs of society, of the civilized existent. Namely, in the struggle for individual freedom my conscience acknowledges that freedom for my surroundings is of vital importance. Through attack and destruction onward for the unknown. For new relations.

What is freedom? Is it an entity which we will make an objective or project as to reach it? Will we create another imaginary idea or god? For me freedom is the condition in which the individual fights to conquer more and more from the characteristics of chaotic life that have been removed from him/her since the day of birth and to destroy those responsible (ideas or beings) that don't allow the course towards this direction. I will not use the term of freedom as an entity or something palpable which is an absolute term with a final destination or final condition.

I mentioned nihilism in the prologue of this zine. Nihilism is to deny whatever surrounds you that you don't feel yours. To see clearly from a non-optimistic, indifferent point of view the aspects of the existent that try to give the kiss of life or manage a reality that has become a cage. It is to see with disgust and hate the aspects of the existent that try to expand the monstrosity they created which stands on so many corpses that stinks of ptomaine no matter how hard they try to conceal it. It is the attack on every imaginary unity of social masses and earthly masses. It is the attack on every chain of the mind like morality and every ghost concept that comes to haunt the conscience of the individual by demanding of him/her fulfillment of goals. It is the attack on everything that can be enthroned and held as sacred. The nihilist is the one who recognizes that this domesticated world (society, state and civilization) is a cage for the ego. It's the one who sees sometimes with sarcasm and others with hate this monster that is the mass and their ideals. Nihilism can be an emotion and a way of critical thinking of negation. It is the abyss of the individual him/herself but it also throws inside the black abyss all the ghosts, constructs of soci-

ety. This is connected to egoism. Egoism is the manifestation of the inner desires of the individual. Egoism is the realization and actualization of the esotericism and uniqueness of the individual. Not by enthroning a new entity as being something final and complete, but rather destroying all these from having power over ones ego. Placing the individual him/herself above all as the one and only individuality that its conscience can have control. The egoist conscience doesn't sacrifice the individual for any idea. It is the fire that keeps the person alive, standing on his/her feet having rejected every social unity. The individual lives for him/herself and for satisfying him/herself and nobody else as an obligation. Having rejected every role or demand from ghosts (for instance Human or Nature) from the social sewer he/she chooses alone their relations with the other individualities (human or non-human) and dives like the hawk in the attack against civilization. He/she doesn't owe anything to anybody and derides all ideologists who believe in big ideas about humanity, anarchy or anything that has been enthroned as a value of which moral claims can be made.

Why do I not believe in Human? Because I don't believe that human species have some specific characteristics which are inherently "good" and they are being suppressed by a system like the state or civilization. Namely, I do not consider "innocent" and uninvolved in this world of annihilation of life and desires, the "simple" civilians. Neither myself. On the other hand I do not consider that any human has inherently "bad" characteristics. In a few words these moralistic residues of "good and bad" do not exist for me in order to define the characteristics of human and obviously no specific human characteristics can be defined in general. There could be infinite. Now if I turn against Human it is because it is a chain with which society has bound the individual to various causes and essentiality of being, not because I put humanity together as a whole. On the other hand I criticize the masification of humanity as the domination at this very moment on the earth against literally everything, and therefore this model is recognized as the enemy. Obviously I hate and loathe the anthropocentric model of human and therefore I will turn against it. To whom I would turn against verbally and to whom physically is another matter. There is no matter of morality for me but of personal choices. Therefore in my opinion, the anarchist has first of all clarified this matter in his/her mind. Where do the chains of the mind and body come from? Maybe from the non-human animals or from the earth? Who created institutions, morals, states, civilization? Or are there people who are born to become Authority or every kind of leaders of this world so that we should turn only against them? Though whoever has asked themselves these questions, I believe they have thrown away a heavy chain from them. This is why I consider it so ridiculous of various anarchists to still speak of "humanity" (as a quality) or what is "humane" and in general to determine qualities of behaviors as inherently "good" and inherently "humane". I consider it so without a point and measly. Even as a unity of species to see Humanity it is a total failure for me. Humanism has always been and will continue to be in conflict with the egoist individual. Its moralistic values will always collide with the free of these residues individualist. Unfortunately this plague still exists inside many anarchists and makes them believe in a greater purpose based on ghosts like the value of Man.

Also I am very far away from the mentality of concerning ourselves mainly with the "human issues". Anthropocentrism is for me a giant chain with which one binds him/herself in a world non-existent and in a way of thinking which secludes one from many other possibilities. This is the trap of the anthropocentric world. It is a cancer of the mind from civilization which isn't easily recognized by most anarchists. I also consider as anthropocentrists many eco-anarchists, as not to fool ourselves. To set a definition of what I consider as anthropocentrism I will say that it goes beyond the well known way of thinking, of setting human as the centre of the earth and anything non-human should be subjugated. For me anthropocentrism is also the one who tries to define anything outside the human with objective ethical terms that have been created by the domesticated human society. I'm not falling into the trap of moralism here and in no case I'm saying that the individual who belongs to the human species is not worthy of having his/her own opinions and theories about the world outside of them, thus wait for deterministic entities to guide him/her. If theories and perceptions are unfolded from oneself, by an individuality that negates roles as that of the Human which is a social construct, this individuality will not create new roles or upraise anything outside of him/her as a moral value. Namely, for example, biocentrism and ecocentrism seem to me like integral parts of anthropocentrism. It is masked anthropocentrism which could truly convince one that it is not. These are two systems of deontological ethics that operate as codes of behavior and definition towards the non-human animals, the earth and also the humans, created by the central axis of domesticated human perception without having criticized the identity of Human or the ghost of Human Nature. Anthropocentrism is also for me the one that doesn't fight first of all for him/herself but with a purpose of saving non-human animals or the earth having a ton of other chains in his/her head. Someone could say that this is the exact opposite of anthropocentrism but they would believe in a hoax because here are being preserved characteristics of human as privileged, liberator or as a tool of a greater being like Nature who demands "justice" with a tendency of heroism because of the civilized way of thinking. An anthropocentrism for me is also the optimist that thinks wherever he/she lays hands on changing something (for the "greater good") will be necessarily positive, either for him/herself or the other beings accepting as such unconsciously that he/she is the centre. Action, reand interaction will always be there for as long as life exists. The thing is for one to have the conscience to know that everything has consequences. Now what will turn out as positive or negative for anybody will be dependent on the level he/she has chained him/herself externally or internally. The thing is not to create rules of behavior, but to destroy every system and authority starting from oneself. Because for as long as these exist the need for morality will increase. And this need is esoteric sepsis. I consider that beyond systematized ethics the individual should discover his/her personal subjective truths (without enthroning them into ideology) through the connection of theory and action. There is no objective truth. Anthropocentrism, ecocentrism, biocentrism, all of them are objective truths. Even egocentrism in terms of having specific elements which are unchangeable has a form of objectivity and therefore that of a chain.

Thus, because the exploitation of non-human animals and the earth or indifference from humans conflicts my aesthetics and my criticism and doesn't leave me to enjoy my sur-

roundings, I have taken the side of power. The power of life. The situation of living. As much spontaneous as it can be, as much aggressive towards every form of authority. Beyond norms and rules. I am with every animal, human or non-human that wants to fight back every chain, either physical, moral, political, social, cultural with one and only purpose. His/her life. As much primordial as it can be, as much away from the society of spectacle. Without keeping illusions of drastic changes against the megamachine or human stupidity, I am going after the moments of self-fulfillment. I do not believe that the collapse of civilization will happen soon and even if it was to happen at this instant from depletion of natural resources, I wonder how many of the humans would search for a civilized way to climb to the throne again (when I use the word civilized I do not mean it in a way that the civilized mass would use the word, civilization is systematized violence, physical and pneumatic). Maybe with physical disasters could the material part of civilization be destroyed, but I won't engage in more details because the text would end up as a monolithic monologue and I also have nothing to do with determinism. Also I don't speak from any point of view that believes in any meaning of existence. I will leave the universal analyses to the scientists whose "intelligence" has contributed to the creation of this world of a rationalist cage of progressivism and also to every kind of religious or spiritualists, whoever they might be are the same to me.

Civilization today is the highly systematized societal structure that tends to more and more urbanization every day with tremendous speed, interconnected with the rapidly advancing technology that has made clear its domination over the earthly environment. Civilization domesticates. When you are born under the regime of domestication it is not easy to recognize its structures, deconstruct them and negate them in your life. It is not impossible though. I think we should march against all odds, all those of us that want to destroy civilization more and more from our minds and our bodies. We are all animals. We can choose to be wild animals (with the meaning of uniqueness and species negation opposing moral values and priorities). Though the systematized life of rules inside a civilization suppresses every trace of uniqueness and desire of the individual to live for enjoying life without being dependent so much on materialism and technology that are everything in today's capitalist profit driven world. To live for him/herself and not for being part of any system and not to be dependent on it physically or pneumatically. Not to detach him/herself from the non manmade environment and see it as an image. For me the image is the one which we experience inside the cities. Civilization creates reflections of life. Images. This has made all life a commodity. The huge buildings make me gasp for breath and announce me the presence of authority that drowns life. Somebody told me once that buildings are not symbols of authority. Well for me they are. It is the fortification of the civilized inside their cages. The ones who subjugated the ghost they call "nature" and now they feel so certain for their superiority and domination, looking always to ensure the normal maintenance of civilization with newer technological means when the natural goods will stop offering it furthermore. Technology is an enemy because it is inextricably connected with the fairytale of "progress" and the meretricious needs that society creates and the only thing it can offer is an imitation of life and a reflection of what is determined as "normal" life by the civilized mass. Moreover technology will always give more means of control of life or repres-

sion and will be much more of a weapon in the hands of every state, legal part of the existent than in the hands of anyone who opposes them. As long as technology evolves the freedom for each individual will be restricted. Technology is also a huge aspect of economy which is a huge part of every state mechanism. But when you come to this world inside this domestication it is extremely difficult to understand these things. Especially for those who were born inside the big cities, it's too difficult for them to acknowledge the world beyond these. Cement becomes more certainly your "natural" environment. The most important thing of course for anybody, is not to let become "natural", things as the conservation of authority and systems over the individuals, or anything in general. In whichever environment one might be, it's better to realize this first. States, societies, civilizations all must be torn down. Be buried deep for the rise of the free individual. The unique uncivilized animal. How will somebody move towards such a direction of de-civilizing, attacking simultaneously all the structures of civilization that systematize and control life as a mass, is up to him/her. I am not writing this text because I have some solution to offer but I am sharing questionings which might develop thoughts and open dialogue through theory and action. On the other hand I wouldn't judge like a moralist the one who would abandon the anthropomorphous world to go and live on a mountain or in a forest. I wouldn't call him/her coward (because this is the only thing he/she would not be) and claim that he/she abandoned anarchy. Without illusions of "natural" life or oneness with "nature" it could be just a choice. As not to say the same again, anarchy includes experimental methods that you actualize in the now and not the mandatory "struggle" to reach a final situation. Of course if you don't fight with attack now, civilization will consume you even more tomorrow. Here I will bring up another matter. Is more free the one that when he/she gets caught by the enemy won't use any civilized means of the law and he/she leaves him/herself as an eternal hostage in the dungeons of the state or the one that will use whichever means will be given to him/her by the civilized games of the enemy and will fool the enemy with purpose to satisfy at least his/her physical aspect of freedom? Maybe it's not even a matter of comparison, I think this has to do clearly with the conscience and desire of each individual and with how he/she feels they will set their course in their war against the existent. In any case we shouldn't idolize the comrades that chose the first way like this would be the "natural" end of each one that becomes facing with the existent because then we create ideology and idolatry. Of course I believe respect should exist towards them and the stand they chose. Also I consider that behind this stand there is a "bigger" idea about anarchy and perhaps a "bigger" purpose. I believe that whoever has spent enough moments of his/her life near the non manmade environment and has felt the emotions that it can offer could not follow the first stand considering that he/she might never again in his/her life climb on the mountain, walk vast valleys, get lost into the forest, sit on the banks of a river. The idea of the forcible cage with bars would take away all of his/her vital energy. Perhaps this would be the end. Perhaps not.

Regarding the intangible part of civilization, I want to attack the civilized way of thinking and ideologemes like these of "progress" and the conservation of the instinct of survival of the human through material civilization and technology or even medicine. Furthermore it's clear that this is not even survival but self destruction and creation of fake needs. Technol-

ogy, science and industry are the perpetuators of profit, which is the fuel for capitalism, which wouldn't exist without the mass human followers who are bound by the idea of the state. Away from the way of thinking that primitivists tend to express, here I speak of the need to put everything on the table and analyse them from nihil. And not that we found the solution of returning to historically primitive societies which would not even be possible in today's world. It is very important to say, I consider that if somebody wants to attack civilization must first of all have attacked and negated anything that parasitizes in the mind of the individual that comes from society. If the person doesn't negate all social institutions, morals and predetermined values will most likely end up with moralistic anti-civilization.

What is society? It is the relations of dominion (social roles and constructs that govern the relations of individuals) and all institutions of authority and domination that come to be loaded on the person, in our case it's this very well organized, systematized capitalist model inside the modern techno-industrial civilization. It is namely, the ultimate prison of existence. By the moment you are born, directly into the cage. For me the identification of the problem does not stop only with the criticism of this model of society. Every model of society would be suppressive for me, either modern or primitive. I don't care about an organization of society from anyone towards anyone. There is no way I will ever accept willingly any social organization taking any decisions for me or even define my way of living. And neither with whom would that be. Thus no anarchist, communist, or primitivist societies would ever see me to agree. I don't delegate myself to anybody or to any system, not even direct democracy or making decisions by everyone for everyone, just nothing. Or else the individuality is captive once more. Each person does not owe anybody anything and if the groupings they make are not based on the now, then they will demand a presupposition to keep them in the future, which is a great chain and one of the greatest strengths of society. If the relations the person chooses to join in don't cover first and foremost his/her own needs, then he/she will sacrifice them to cover the needs of others. Although these interactions depend on the level of affinity that the persons have reached and how consciously someone shares his/her needs with a purpose to cover his/her own needs and not to be sacrificed. For nobody, no idea, no ideals. If whoever is outside the person is someone that the person loves or feels affinity consciously then he/she will feel the need to make grants for them, presupposing always that this is in the interest of the person him/herself. For me the aforementioned apply in every relations between free individuals. If the above relations or groupings are not made according to the completely conscious desire of the participants, then they will end up as a means of belonging somewhere. If there are no presuppositions for these relations then loneliness is the only comrade and should be embraced with pride. Also all these relations will stay into the swamp of alienation if they have any social prefix or are based on any social model. All the social roles and titles that bind us to society are mutilated inside the mind of the nihilist. Political identity, civilian capacity, gender roles, social status, class, humanity are offered to the fire. Otherwise there's no point in saying that we are against society. I will give some examples. The immigrant or the worker are automatically social roles. As an anti-social I care to destroy all concepts of social roles and not to reproduce them for "struggles" and bullshit. I see biological entities.

Whoever of them has something in common with me could possibly share something with me. Depending on the level of closeness of course. Anything that is moral (or moralistic) like anti-racism, anti-sexism and anti-speciesism is not something that concerns me or that I would use as a prefix of "struggle". Because it sets socially suppressed subjects, rules and ways of behavior that anybody should practice towards them and creates victimization. The cop of the mind, this terrifying system-systems like morality is something that gives chains, it doesn't destroy them. If you are an anti-social anarchist you don't need these terms or this way of thinking as to have rejected racism, sexism or speciesism. I speak only for myself and nobody else. If you are against society/civilization you won't make any essentialist separation based on race, sex, species, whereas on the other hand you won't be blind in front of the differences and speak about any "equality". I think it is obvious. Those who unite or see themselves inside the struggle of the immigrant (as an example, there are also others almost identical), create a generality around oppressed subjects. Some anarchists see themselves as "protectors" or "saviours" flirting with their own future rotten ideas of communism or supporting all armed struggle regardless of context, because it is against "oppression", or whichever other ghost unites the revolutionaries. If some still want to speak about the "excluded" who the "bad" society wronged and making analyses between the rich and the poor, creating humanism and not negating society from its roots, then they have trapped themselves in the games of authority and victimization. So, should I, as to be "politically correct" see myself inside the struggle of the immigrant or the worker or any other oppressed social role, who could reproduce a thousand authoritarian behaviors in my opinion or worships ghosts? The immigrant who after being hosted in a squat, on the next day he waves the flag of his state which made him leave in search of a "better life"? What do I have to share with someone like the aforementioned? Generalities and victimization are for the weak, the blind or the already dead. Relations or struggles between living beings are not built through social unities but only through personal. I don't speak about imaginary things. The praxis is what will reveal the anarchist once more and not the stupid words of unity. In different and separate situations how will he/she react in his/her personal life on what happens in front of them and not by defining individuals as social classes or positions. The so called "immigrant" is just a human. It is not somebody that due to the role that has been given to him/her by society makes them automatically a revolutionary subject for the anarchists. I could have something in common with him/her, or nothing at all. Therefore the unifications of human struggles based on their thesis on whichever revolutionary or oppressed subjects will always find me to be completely indifferent. Their origins are clearly social and have nothing to do with anarchy. It's certain that whoever still speaks of movements has nothing to share with my way of thinking. They want to belong in something bigger. They fight for a greater cause. Also they all speak about abolition of authority but in the end it seems that what one means by saying that, differs so much from what means another. Therefore how authority is defined starts first of all from how we see our own self. When one has the need to belong somewhere, he/she will get involved with many ghost terms, as well as to submit him/herself to the process of uniting struggles with "his/hers" in front of a general alliance against "authority". This is where everything becomes alienated. Terms such as "purpose" or "authority" become ghosts, because not only do they not unite, but they dissociate even more.

Society is also the material substance. A part of it is the mass, this unified under a non-existent unity "entity". I was asked at some point by someone, "who is the mass". The mass is whoever doesn't question their alienation, their slavery, their normality. Whoever follows ideologies instead of themselves. Whoever preaches morality instead of realizing their desires. Whoever allows ghosts to dominate their existence. I couldn't care less for the mass, honestly.

Whoever has conscience against society and civilization will have rejected every ghost inside his/her head about equality, human/animal rights or recycling and any other social-civilized myths. Whoever realizes that existence goes beyond the monolithic civilization and hasn't been consumed yet by urbanism of the carcinoma of the cities, or has been left swimming in the swampy waters of anthropocentrism will have taken a fresh breath having debunked these toxins of the mind. I will attack the ghost of equality which is a moralistic abstract term that requires moral systems or rights to exist. No individuality is equal to another. This doesn't mean I am making distinctions of "superior-inferior" but it means that every individuality is unique and a whole world by itself. This is what every system wants to take away from each individual by inventing myths about equality (robotization so that you can't explore your powers) or rights which are given by every authority to make you believe that you aren't a prisoner and you have choices. The anarchist would never bother to fool him/herself with these terms. The only equality I could think of is maybe that of the biological fact that all individuals are under the condition of living. But if one thinks of that as how each individual lives his/her life there is no equality at all, because again it depends on who takes responsibility for trying to live his/her life in their own terms. I would rather say that the human is now the weakest of all animals because of the ability of systematized thought and rationalism has reached a level with its massification and "progress" of literally parasitizing over the earth and everything living there is. And now it's trying to fight it having thought about extinction according to today's rhythms, either with reformist methods or with radical and the consecration of "uncivilized" models. But I deny every future schedule which distracts you from the present reality. There is the need for catastrophic action without presupposition of new creation. Enough with the creativity. Destruction is the creation of new possibilities. I consider, that with the persistence in theory about rescue of the earth as important as it might seem, comes a stagnation because this systematized world inside society, state, civilization does not allow a true actuation towards such a direction. Thus if the individual has realized that, he/she has only one choice. Attack and destruction. Now, about the "green" masks of the state and recycling I could only be hostile towards them as they are parts created by the system for the very same system. These economic games with the face of environmentalism can contribute only in the perpetuation of the megamachine. I'm not speaking from any environmentalist point of view, I think it is clear at this point.

Obviously I could say that in my struggle against the existent I consider all of the non-human animals very close to me. Not as a generality to all non human animals of course, as with the humans either I hate or despise specific groups or individuals, the same would ob-

viously happen with the non human animals respectively under different conditions of cohabitation and living. But given the current circumstances and the present reality what applies is what I mentioned at first. I am proud to call comrades the non human animals, the uncivilized form of life (which unfortunately the human animal has civilized to a large extent, without this meaning that it has achieved to subjugate it, the spontaneous conscience of life will always find ways of unruliness) because they are individualities without any political conscience, individualities who live for living, and even if some authoritative behaviors can be seen between various groups of non human animals it is because of the individuals and not because of any structured civilized authority. My personal experiences have formed my conscience towards this direction. I will not pretend that I "understand" the non human animals or that they "understand" me. The interaction without roles is what really makes the difference though. When you act like an individuality with no predetermined value or identity you can feel different feelings. You can see different things. It doesn't always have to be, what you don't completely understand, you have to destroy it. Love and respect are things that really mean something to the egoist when he/she feels them. Healthy relations between human and non human animals can clearly develop without any designation of social prefixes and speciesist residues. The level of realization of each one of us is what will determine this. The environment that this will happen doesn't play any role, namely inside civilization or not, when the social roles and anthropocentrism have been deconstructed then there are other prospects. The problem of course remains still the material prison. Namely the relations between human, non human animals inside an urban environment will have the same problematics as between the humans. The urban environment-prison mangles vitality and restricts the possibilities automatically. I'm sure that the centres of life control will have "offered" many times feelings of depression to those that have developed a critique such as mine. They will have felt that an apartment is a cage inside a prison that is the city. Inside civilization we all are in cages. Cages which are sometimes visible and others invisible. Inside the city the individual becomes estranged completely from the earthly environment and from their interactions with other forms of life. He/she lives in the oblivion of the anthropomorphous world of modernism and technology. He/she forgets what is beyond the borders of the metropolis. Humans and clearly anarchists of the cities do not meet any other forms of life, especially free, except for the dogs we all see all the time with their leash. Which is particularly disturbing although many times unavoidable inside the prison city. The alienation from other forms of life makes the individual forget there are other animals who are individuals themselves and has them in his/her mind like a form of entertainment of the spectacle-prison like the one that zoos maintain. Namely the prisons of the non human animals.

So what is total liberation for me? It is the constant effort of the individuality to get rid of any kind of chains. Of the body and the mind. And to contribute to the liberation of other individuals that considers them comrades. A meeting point of the nihilist conscience with the anticivilization conscience. I, as an anarchist, consider the nihilist tendency and the anticivilization tendency as integral parts of the anti-social and individualist struggle against the existent. I use the term of the struggle clearly egotistically and not as something that has a beginning and an end. The more the combination and interaction between the two

tendencies (with the word combination I mean the evolution of thought and matching of actions as so no rigidity can be created) the better the consideration and targeting will become so that we know better what are we talking about. For example, there is no anarchist thought for me that has never done any consideration about the earth and the effects that civilization brings and there is no anarchist thought that considers and analyzes the earth as an entity through any morality. All the previous I said are originating from a nihilist perception. The earth will be there (if it doesn't get destroyed before the parasite of modern human civilization does), it is the environment that maintains every form of life on the planet, what gives us breath. What's the point of a purpose to bring closer "clients", or be bound to chains of the mind that want to define systematically terms of "good", "evil" or to determine systematically values or even idols? As a nihilist I have to say that the earth is not fully determinable by humans and that its chaotic substance will be unfolded always with a different way. Sometimes it can embrace us and offer life and others it can tear up flesh and offer death. It is what it is and later it might be something else. Away from the logic of any system. It is something that sometimes we will love and others we might hate. The relations of the nihilists are not determined by any pre-existent established value or morality. Having realized that with the hoax of Civilization and of "progress" we have come to be prisoners of our own doing we will do whatever we can to destroy the "enlightenment" that this anthropocentric mania "offered" us. We could say that maybe the "uncivilized" of this era is us. Those anti-socials that fight with sincerity, inventiveness, hate and conscience with whatever means they have (which are always outdated or incommensurate in comparison to the ones that the enemy has unfortunately), or maybe not. To be honest I consider that the foulness of civilization has tainted everybody and that no one escapes from it. I do not mean by that to try to think like "primitives" and demonize everything and therefore reaching a moralistic point. Namely, if I like musical sounds that have been made with technological means, do I fall into a contradiction and I don't truly reject civilization? Of course not. Neither fall into complacency and therefore not question constantly our dependence on civilization, thus looking for new perspectives tearing down habit. Away from ideological commitments and illusions that feed many exponents of anti-civilization and total liberation here is the consciousness of the individualist to seek relations to the other animals and the earth away from any precepts. Here is the answer to those who are looking to find the "salvation" of the world (whoever these might be) which is a clearly anthropocentric perception born from already existing anthropocentric perceptions.

Here the feelings of misanthropism come to be attached, and as limitative as they might seem on a social-cultural scale which doesn't concern me at all, as much liberating they are on a scale of existential search. The realization of triviality of existence if perceived as a value in itself and therefore the human substance inside it makes you loathe with the anthropocentric way of thinking and being and their exaltation of the human as a moral value or the centre of evolution. It's these moments that you see the human thinking it can reach with a purpose a long term target, whichever their purpose might be, as a thinking and rational being it thinks that it can create, change, adjust the world to fit it, adjust the lives of the non-human animals to fit the world and to fit it. Moments of pure arrogance and igno-

rance. Moments of ideology. "Humanity" for me as a concept parasitizes in the mind and as entities parasitize with the mass way of living. From there originates my misanthropism. From this meretricious need of the human to accept the term of Humanity in the way I previously mentioned and the trivialization of all life, the existence of the human itself and the other beings with its willingness for contribution to the perpetuation of this systematic situation. From the non acceptance that life is chaotic, thus has nothing to do with any order and that humans are part of it no matter what they think. I feel a contempt for most humans I state that clearly and I don't feel any need to suppress what I feel, for it is as important as to think.

I have read criticism against misanthropism (most likely against anti-humanism) occasionally which opposes the predetermined position of human nature and not the ghost of human nature in itself, only opposing it from being seen as "bad". Before these critiques had been done they had as base behind them that capitalism is the hyper-structure that maintains domination and the use of all "good" living beings and the earth as raw material. And yes obviously capitalism is the economic monstrosity and system which objectifies everything, otherwise it wouldn't survive, and if it doesn't get destroyed the commodification of life will literally never stop, but is it an entity? Because these critiques fail to deconstruct capitalism as an entity, as something that stands there in the middle out of nowhere and suppresses the moral human being. Though where has capitalism been created from? By whom is it being maintained and who is contributing for its foundation? Isn't it created under the ideologeme of freedom and the well being of Man? So I cannot hate and try to destroy the "god" capitalism as an entity by being stuck in duality if I have my eyes shut and I don't see who is the substance of this fake entity. Therefore I will attack the idol of the human as well if I want to destroy illusions and throw away implanted values. I will attack the human substance and not humanity as a whole that consists of different individualities if I don't want to fool myself with narcotics of the mind like ideology.

So some analyses have been done and now come the questions. Somebody would ask me, so do you believe in a realizable idea of liberation of human, non-human animals and the earth from the systematized chains that the human animal has put over them? The answer here is that as much as I believe that civilization will collapse anytime soon, that much I believe in an idea like this, which would be first of all utopian, so non-existent for me. Holistic ideas are problematic and I have mentioned that before. Maybe only through physical disasters would an extreme change of things arise immediately. But this is only about the material substance of how things are. But what about the esoteric chains? The chains of the mind. The chains of conscience. The chains of desire. This is an enormous matter. The human that is bound internally by chains that I have mentioned before is not able to liberate a non-human animal or his/her surroundings if he/she hasn't first of all liberated his/her own self. The activist that liberates non-human animals gives them the freedom of the body but without being able himself to deconstruct the morality of the slave and consequently its integral connection to the morality of the master as internalized chains that maintain domination then he/she just makes a circle reaching the point of hitting their heads on the wall each time. With any morality if he/she tries to verge on the matter they

would just fall into anthropocentrism, because if one tries to analyze the non-human animals and the earth based on humanity as a whole and his/her conception of it by setting terms of behavior and assessment towards them and therefore giving them roles, then one reaches the same result again. Namely, the captive of the ghost of Humanity, even from a misanthropic point of view will fall into a trap of imprisonment. Also with these internalized chains the person does not fight for him/herself but for anything else. It is very important to know consciously where we start the war from. I don't believe there is a meaning of existence in general but only the one each conscience can create personally, so I consider that each individual should try constantly to destroy every chain, external or internal, for the enjoyment of the never ending path of total liberation of the individual him/herself. This is the meaning for me, to try to give meaning in my own life in the here and now by living it to the extent that my power can reach, as much as I can without the chasing or search of ghosts. So extirpate the chains of society and civilization from within you and act. When I say total liberation I express the desire for chaos and negation of all physical chains and ghosts of conscience that don't allow the powerful ego to fulfil his/her desires and enjoy his/her surroundings. Total liberation is the individual him/herself...

Throw away all residues of "good" and "evil", of "right" or "wrong". Stand at the edge of the horizon and stare at nothing. Dance the eternal dance of chaos with joy.

-Archegonos-



ON RADICAL MORALISM AND WILDNESS

I can only be amused when the religious mindset insinuates itself into the viewpoints of those who claim to oppose this society, filling these radicals of various types with its binaries, its puritanical/moralistic thinking, its renunciations and its judgments. It is not so surprising when this occurs. After all, if one doesn't launch her challenge against this society from herself, but rather from an ideal placed above himself, he inevitably confronts the world as a righteous judge aiming to condemn and punish rather than as an enemy aiming to defeat and conquer. Therefore, this moral challenger has no choice but to absolutely reject everything that she has come to associate with this world and to embrace everything he has come to associate with the ideal. This can be particularly entertaining when the world that is opposed is something as broad as civilization and the ideal is something as ethereal and abstract as "wildness". The amusement stems from the fact that far too often the term "civilization" is poorly defined, and therefore the opposing ideal "wildness" can be little more than the definitive opposite of this ill-defined entity manifested in a gut "instinct" the faithful opposer feels – much as the born-again christian feels Jesus in his heart. And how dare I challenge her instinct? Especially with reason, which is placed within "Civilization" in her ideology... Here is the binary logic of morality in which "instinct" is "wild" and therefore "good" and "reason" is "civilized" and therefore "evil".

But I do not challenge civilization from wildness. I do not pretend to know what "wildness" is. I would argue that the only "wildness" that any of us human beings who have been civilized can know is one that we create. The question is: do we create it as an ideal above us to which we must then conform or as something we own and play with as we desire? The former could only challenge civilization in a civilized manner, because it has become an ideology. The latter cannot, in itself, challenge civilization at all, because it is simply a tool or toy. And so those of us who wish to challenge civilization in a way that may truly destroy it can only do it from ourselves.

This has always been the basis of my own opposition to civilization. Civilization is a network of institutions and systems which imposes reified social relationships on me, stealing away my energy, my creative capacities through which I could construct my life and transform my environment in relation with others whose desires coincide with mine. It uses these energies and capacities to reproduce itself. The destruction of civilization and the industrial system are thus certainly necessary if we are to take back our capacity to create our lives as we see fit on the social level.

But I certainly don't know how individuals will choose to use these capacities in a world where social constraints have been removed. I don't know what relationships, what ways of interweaving our disparate dreams and desires, what ways of creating this "harmony of opposing tensions" that describes my conception of anarchy so well, these individuals would create. How could anyone know, since these ways and methods would be constantly changing with our dreams and desires and the circumstance in which we act to fulfill them?

If we choose to call such a post-civilized existence “wildness”, then wildness is simply the unknown that we create, now in those moments and spaces of revolt, and in the future, hopefully in the whole of our ever-changing existence. In the present, we can only create this unknown, this negation of our own domestication by using the whole of our selves, overcoming the separations and the moralistic binaries this society has imposed on us. Thus we will use our passionate reason and our consciously created and willful passions, our projectual spontaneity and our capacity for immediate decision, our egoistic generosity and our expansive selfishness, our cruel and poetic love for a universe we wish to devour as we wish to devour ourselves. We will use all this and more in our project of creating new and marvelous ways of being that have never existed. My war against civilization has always been aimed at opening the possibility to realize this creative, utopian dream of my full enjoyment of myself and of the universe that surrounds me.

But if radical “wildness” is something that each of us must create for ourselves, then it is something that can never be created once and for all, definitively. Like uniqueness, it is a concept that has no content in itself. We give it content by the ways we choose to create it, to live it in each moment, and this content changes with each moment. This is why wildness must always remain an unknown, why it cannot be reduced to a set of skills or an adherence to instinct nor raised to an ideal to which we surrender ourselves. As soon as it becomes something definable, it has been domesticated and is obviously no longer wildness. Sanctified “wildness” (“Wild Nature” or the “Primal Being”), like all gods, is a domesticated beast. This domestication becomes obvious when this beast is used to judge, to determine right and wrong. Those whose “instincts” tell them what ideas are right or wrong, those whose “gut feelings” allow them to judge the choices and behaviors of others on a moral level, are domesticated creatures with domesticated “instincts” and feelings.

Of course, when I bring out what is in the depths of my being, what has been repressed by this civilized society, I do not lose the capacity to make distinctions. But these distinctions are not based on any absolutes, on universal concepts of “right” and “wrong”. So I do not make these distinctions by casting absolute judgments, declaring, for example, that “I know in my heart this is wrong”. Rather I use my capacity to make distinctions for determining whether something is likely to enhance my existence, increasing my self-enjoyment or not. In this process, I don’t merely rely on “instincts” or “gut-level feelings”. Rather I use all the tools I have at hand including my capacities to decide, to reason, to plan, to organize my activities, to consciously develop relationships with others with whom I can develop projects.

But I have veered from my main intention which was to speak about “wildness”. As I said above, it is an unknown that has to be perpetually created, destroyed and re-created. Since we have already been civilized and domesticated, it can only be of use to us as that which perpetually negates domestication and this capacity to negate resides precisely in its remaining an unknown, an empty concept which we perpetually fill with our desire to create our lives as our own as it confronts the world that has stolen our lives. Once reified into an

ideal to which we must conform and from which we can cast judgments, it becomes a domesticator itself. Thus, its real use is as an iconoclasts hammer for smashing all reified concepts including that of “wildness” itself if that becomes necessary.

Considered as this indefinable, unknown empty concept whose content we create in every moment, wildness is nothing more nor less than a poetic way of describing the uniqueness of each of us. For like wildness, uniqueness is destroyed the moment it is defined. It too is an empty concept that we endlessly fill through our perpetual creative activity. And since “wildness” has begun to have more and more ideological constructions attached to it, perhaps it is better to simply speak of uniqueness as the tool through which each of us can negate the processes of domestication civilization has imposed upon us.

-Anonymous-



Against the Language of Militancy

Sadly, in recent years, too much of the writing coming out of social conflict is wrought with stiff, wooden language, a tired, dead language that seems to contradict the energy of the rebellions of which they speak. It is the language of militancy, not of freedom, not of individuality creating itself against all odds. Perhaps this is, in part, because many of the present-day conflicts spring from the harshness of the times; they are responses to the hardness of current social, political and economic realities. But how can a response in kind counter these realities? Shouldn't the very method of our response reflect our rejection of these imposed realities?

Militancy is mistaken for passion and intensity, when in fact it is just an armored straight-jacket closing in one's nakedness, stiffening and limiting one's movements. Seriousness is mistaken for resoluteness, when in fact it is enslavement to the abstract, to the future, to the cause, to the past, another sort of self-imprisonment. And isn't this precisely what we resolutely need to refuse as we fight to make our lives our own in each moment?

Perhaps the problem is that so many of those involved in social conflict do not see themselves as free individuals creating their lives, encountering obstacles to this self-creative process and fighting to destroy these obstacles, but rather as oppressed people *resisting* their oppression.

It is not necessary to ignore the reality of oppression to recognize that when our project becomes resistance to oppression, we become centered on our oppressors. We lose our own lives, and with them the capacity to destroy what stands in our way. Since resistance focuses on the enemy's projects, it keeps us on the defensive and guarantees our defeat (even in victory) by stealing our projects from us.

If, on the other hand, we start from our own project of self-creation, insisting upon moving through the world as free and aimless beings, we will encounter rulers, exploiters, cops, priests, judges, etc., not essentially as oppressors, but as obstacles in our paths, to be destroyed rather than resisted.

It is only in this context that destruction takes on its insurgent, poetic, revolutionary meaning, as a truly gratuitous act that defies the logic of work and opens reality to the marvelous, to surprise. Only then does destruction become playful.

-Wolfi Landstreicher-



Concerning “good” and “evil”

(Part of a collection of texts called

Anarchist Individualism and Amorous Comradeship)

To understand the evolution of the morality of fraternal society, it is indispensable to remember that “good” is a synonym for “permitted” and “evil” a synonym for “prohibited.” Someone — the bible says — “did what was wrong in the eyes of the eternal being”, a phrase repeated in various passages of the Hebrew holy books, as well as those of the Christians. But it is necessary to express that more clearly — someone did something that was prohibited by the moral and religious law established by the theocracy... In all times and in all the big groupings of people, what is “evil” is always the ensemble of acts condemned by convention, written or not — which varies according to epochs and societies.

So it is that it is “evil” to expropriate the property of he who possesses more than what he needs to live well, “evil” to mock the idea of God or of priests, “evil” to negate the “fatherland”, “evil” to have sexual relations with close relatives. And since prohibition is not enough, oral convention becomes crystallized in the law, whose function is to repress.

I recognize that the appearance of a difference between “good” and “evil” — the permitted and the prohibited — marks a new stage in the development of the intelligence of collectivities. At first this difference was social; the individual lacked sufficient hereditary possessions and sufficient mental experience to avoid being submitted to sales and purchases and to the mob mentality.

It is understandable that “good” and “evil” are soaked with religious connotations. Over the course of the whole pre-scientific period, religion was for our ancestors what science is for us. The wisest men from those times on could only ever conceive of a supernatural explanation for the phenomena that they didn’t understand. Religious habits preceded civil habits.

However surprising it might be a posteriori to live in ignorance of conventional good and evil, it is an indication of intelligence. This is not because he who ignores the permitted and prohibited is more like nature — and much less because he is a person without morals — but simply because he doesn’t try to reason with the world and what happens.

On the other hand, the contemporary person who places him or herself individually outside and at the margin of good and evil reaches a superior stage in the evolution of human personality. He or she has studied the essence of the concept of social “good and evil”, and has asked what is left of the permitted and prohibited beyond appearances. If one prefers instinct to reason as a guide, it happens after careful comparison and reflection. If one gives way to reasoning in its confrontation with feelings, or gives way to feelings over reasoning, it is a deliberate act, after having felt one’s way along through one’s temperament. One then secedes from the traditional flock, because one considers that tradition and conventionalism are obstacles to one’s expansion. In other words, whoever rejects these concepts is a-moral, after having asked him or herself what “morals” are worth for humanity. There is a good distance between this person who gives up morality and the “primitive” person, who flees animality at great cost, whose brain is still obtuse, who is still incapable of opposing his or her personal determinism to the crushing determinism of the surrounding society.

-Émile Armand-

SACRILEGIOUS LAUGHTER

In the pale, sad twilight hour, pregnant with comic and tragic events, while all ridiculous pettiness achieves manifestation and crime is erected as a life system, as an athletic gymnastic drill, while the blood of revolutionary and non-revolutionary citizens bathes the beautiful lands of Italy, anarchist individualism — unique and radiant living and historical reality — blazes majestically and gloriously beyond so much civil and social putridity to-

ward joy, toward liberty, toward the sun.

The latest squall that raged suddenly in the cities and villages, has swept away people and things.

It was predictable and fatal.

The theory of love and meekness, propagated by all the Parties and all the proletarian organizations, absolutely could not resist the overwhelming flood.

The party chiefs, instead of educating the working class in rebellion and freedom, kept it always prone and enslaved. They only had their sights on the number of followers, membership cards, votes, discipline, etc, with the sole aim of forming a herd that was willing to let them milk and shear it.

With a system of social political education of this sort, everyone knows what happened. The majority of proletarian who joined subversive parties and organizations willy-nilly, have gone over — bit by bit — to the enemy. What, pray tell, was the value of all the effusive praise that sages lavished on the proletariat — that poor wind-filled puppet — that some believed to be called by history to become the dictators of the world?

Now the proletariat has gone over to fascism, because fascists command, if tomorrow the black priest were to command, it would be willing to worship them, as it worshiped the red priests yesterday.

All the members of congregations have come out of the terrible storm badly, or rather extremely badly. Once again — and it won't be the last time — the fraudulent bankruptcy of working class organizations has been declared. They have solemnly shown that they were not at all revolutionary or subversive, but reformist, state, church and shopkeeper organizations.

The failure of the organizational method, in the struggles for the conquest of well-being and freedom, is precisely and absolutely evident. Despite this, revolutionaries — many libertarian communists included — still insist — bellowing like cows about the necessity and importance of organization, don't notice that their method has inexorably, irremediably swept them away and thrown them into the abyss.

Individualists have laughed at all the compromises, all the renunciations, all the foul marketing, and still they laugh their irreverent, sacrilegious, cursed laughter.

We always laugh at each and all, at those who manufacture revolvers, rifles, bayonets, machine guns, cannons, ammunition, chains, shackles, various instruments of torture for the workers, at those who build prisons and raise gallows for “their” brothers, at those who organize themselves, or rather link themselves, into leagues and unions, paying membership fees and fattening the swine, as they give up their human dignity by electing masters and shepherds.

We laugh at those who shouts, “long live this and long live that,” at those who go to demonstrations ready to pay up and leave their bellies empty, at those who wait for the orders from the central committee of their party before they’ll rise up, at those who listen to leaders who exhort them to cowardice when they rise up, at those who wait for the sun of the future with arms crossed and stomachs empty, as if it could rise by itself from one minute to the next.

And those subversives who, in the name of liberty, want to overthrow the current government so that they can replace it with a new tyranny, how they make us laugh!

All symbols and all rites still provoke laughter in us. The religious procession is replaced with the march, the sermon with the rally in the same tone, the canopy with the banner. Portraits of rulers take the place of portraits of saints and madonnas, and the new christians, instead of singing sacred hymns, sing patriotic or subversive hymns. Nothing has changed, either in its form or its substance from twenty centuries ago to today.

But we aren’t tired of our laughing.

Our satanic laughter starts to boom like thunder and sends out flashes of lightning when we find ourselves before the worshipers of monstrous divine and human phantoms, which they call God, Religion, State, Fatherland, Humanity, Morality, Right, Duty, Custom, Altruism, Socialism, Communism, etc.

These baleful phantoms, created from the ignorance, fear and cruelty of human beings, still today make the stupid demand that the free and strong individual sacrifice himself to them, but he, who loves boundless liberty and the noonday sun, shoots his scorching and poisonous arrows against all the cursed and infamous idols and, striking them, laughs and is happy.

We laugh at all those who transform themselves into apostles of humanity and practice the craft of the preacher, promising earthly paradise and universal abundance; at those who want to give a single form to human society that numbers around two billion individuals each and every one different from the other; at those who, not able to live freely, pose as world redeemers, speaking of the rosy future while forgetting the black, cruel reality of the present. Finally, we laugh at all the poor in spirit who believe and hope in a radiant tomorrow, and faithfully and patiently await the reign of Saint Humanity.

Beyond the organizationalist, prophetic, christianizing, monomaniacal anarchism of those who, like the young monk of Assisi, preach the theory of love and meekness, according to which our I “must gain by losing and rise by submitting,” there is the Anarchism of the free, virgin and rebellious instinct of refractories, nihilists, innovators, iconoclasts, amoralists, aristocrats, individualist, to whose proud, invincible and immortal breed I belong.

-Erinne Vivani-



Into the Abyss - Chaos

Chaotic-nihilism perceives the condition of dualism but does not care for the twins of category, it seeks to achieve any arbitrary perceptual perspective of the abyss at will.

A rage of selves, the negation of silence - The tempest and tsunami. Only the greatest determination can win but a few moments from unconsciousness and automatism.

Chaos cannot be experienced directly, because it is the basis of consciousness. It has no fixed qualities and appears like a reflection of light through a prism. The elusive "I" which confers self-awareness but does not seem to consist of anything itself. It is mostly trapped in aimless wanderings of thought and identifications with experiences, clusters of opinions and viral patterns.

Anarchist-Individualism aims to unlock chaos through the destructive nihilism of the existent. It is the "medium" by which the "non-existent" chaos translates itself into "real" effects. It forms a backdrop out of which real events and real thoughts materialise. Thus are will and perception extended into areas of time and space beyond the material body and history.

The key to this puzzle is in the phenomena of the plane of duality. We are in a labyrinth where there are no accidents and no mistakes, everything appears significant, although void. There appears to be no freedom from duality, other than in transgression.

Motionless
and action,
meaning-
lessness
and deter-
mination
coincide.

Liberated
thought;
power,
genius and
ecstasy in
action.

L



VEGANISM FROM A NIHILIST AND ANTI-CIVILIZATION PERSPECTIVE

What is veganism? Another morality? Another alternative of society? Another swampy lake inside the infinite sea of the abomination of the existent? Most of its aspects are moralistic and anthropocentric. From this part not even the anarchists can escape. Veganism as a passive form of "struggle" neglects to consider many things from my point of view. Now someone could tell me it is exactly the same since you are a vegan. But no. My start is completely different. Instead of a form of struggle I would specify that as a form of abstinence from one of the wheels of civilization and capitalism with the admittance of its problematics in the present reality. Because as a struggle, from whom and towards whom would that be? A struggle of the civilized human towards yet another subject of exploitation could be nothing more than as sterile as many others. A victimization. On the other hand as an individualist choice of conscious abstinence and negation of the part of the existent that sees our comrades as raw material it becomes a dynamic choice. There is no "good" or "evil" for me. Inside the system of capitalism I deny the decadence which emanates from prisons and the tyranny of the life of the non-human animals. In another non-systematized world I would not deny, if the circumstances of survival demanded that, to use anything from whichever living organism. If I needed that and I was stronger I would prevail. With respect for the lives of my non-enemies. So a form of abstinence and anti-necrosis of my ego from the imprisonment, commercialization and trivialization of non-human life from the endless and infinite notion of civilization. Not as "embargo" to the industry of meat which would have no meaning for me because afterwards you will find yourself nonetheless entangled in the wheels of another industry. These have no meaning for me anyways since the economics are a part of this system and have nothing to offer me. I want to destroy economy not to use it politically. Not as a choice of "good" or "bad" since I do not acknowledge any form of moral normality that comes from social or cultural structures, nor do I care about morality at all. So it is just a tool one can use given the current circumstances and nothing more. It is the closest approach for my individuality that has negated anthropocentrism.

Anyway you cannot be 100% vegan or keep an attitude towards the earth that you might have wanted through a system that everything is assimilable and we have seen that many times. Being an anarchist you realize quickly that everything inside the system of the state and civilization is your enemy. You find yourself in a constant war. All of the basic need products inside the system will either be made out of non-human animals that have died for the needs of consumerism and the various companies which enslave our lives, or will be toxic or non-degradable by the earthly environment, or will be the products of the vegan or environmentalist companies which there is being played another game of profit and consumerism approaching the moral or lifestyle consumers and creating other societies,

assimilable, and of course controllable by the system. Even if you choose tactics, let's say as an example to expropriate shoes, you could avoid to contribute to the economic part of the system of consumerism but you will never be certain of whether or not you have avoided the fact that the shoes you stole could most likely have on them materials that are toxic or non-degradable (and would have been made in a way that pollutes the earthly environment), or even to have glue on them that uses extracted products from prisoner non-human animals. The systems of exploitation and destruction of the civilized man towards everything we love is endless. So as a nihilist and with conscience for total liberation anarchist individual, I don't see veganism and my awareness about the earth through any moral chains which would be easily assimilable by the system (the system includes laws, institutions, morals, state, society, civilization e.t.c.) and I consider ridiculous even for myself to play the game of politics, of looking to find the vegan products or those friendly to the environment inside the system of ultimate exploitation and trivialization of anything free and alive that exists. Therefore I am a vegan out of personal conscience, given the current circumstances, without becoming a monk, trying in any way and as much as I can to abstain from the dominant anthropocentric decadence of life in this world and the anti-civilization conscience is just another part of the esoteric of the individuality that acknowledging no other entity above the individual and his/her desires, analyzes the earth as a chaotic integral part of existence and reappraises his/her relation to it and all the other individualities. Only through spontaneity, the negation of what we have been taught including all values and ideals coming from society, oneself's uniqueness and critical thinking, moments of attack and self-fulfillment and I could also say the coming closer to the earthly environment, I could see a meaning of existence (personal meaning, not as an objective truth) of my individuality.

Veganism is clearly only a tool against some systems. For the other forms of liberation of each individuality each one of us can invent his/her own ways. There is no effective way/means or not. We set targets, we are patient, we use every material and means against the enemy and with whatever power we have been left with and whenever we can we attack like the eagle without any moral barriers nor respect for their lives. Not for a "greater purpose", but for the time that has been stolen from us. Away from moralistic claims like "meat is murder" I feel the need to attack everything that attacks my aesthetic perception and doesn't leave me to get pleasure from my surroundings. I don't have the need to criticize the comrade who does not follow the methods of veganism for his/her own reasons, but has developed a deep analysis against the existent, although meat eating and the use of non-human animals is the most dominant form of living on the planet, insomuch as this comrade will have reached a state of consciousness through critical thinking which will not leave him/her to fall into complacency with his/her choices or consider one way of living

inferior or superior, normal or abnormal. I will criticize though for sure all those who do not question the mass habits of living as well as all the anarchists that their criticism originates only from the idol of the anthropomorphous world.

(This text is aiming for the destabilization of the term veganism through moral and social, even political chains and touch on the thing that if it doesn't align with a totally hostile consciousness towards the existent, then it doesn't cease to be another hoax or delusion. That is to say if the persons using this tool have made that another morality or don't take some risks with acts of attack (this can take many forms not only physical) or chaotic disruption then it remains mud inside the swamp where it came from.)

-Archegonos-



A Critique, Not a Program: For a Non-Primitivist Anti-Civilization Critique

So the anarchist individualist as I mean it has nothing to wait for [...] I already considered myself an anarchist and could not wait for the collective revolution to rebel myself or for communism to obtain my freedom.

— **Renzo Novatore**

I conceive of anarchism from the side of destruction. This is what its aristocratic logic consists of. Destruction! here is the real beauty of anarchism. I want to destroy all the things that enslave me, enervate me, and repress my desires, I want to leave them all behind me as corpses. Remorse, scruples, conscience are things that my iconoclastic spirit destroyed [...] Yes, iconoclastic negation is most practical.

— Armando Diluvi

First of all, there is nothing inherently primitivist about a critique of civilization, particularly if that critique is anarchist and revolutionary. Such critiques have existed nearly as long as a self-aware anarchist movement has existed — and not always even connected to a critique of technology or progress (Dejacque felt that certain technological developments would allow human beings to more easily get beyond civilization; on the other hand, Enrico Arigoni, alias Frank Brand, saw civilization and industrial technology as blocks hindering real human progress). The real question, in my opinion, is whether primitivism is any help at all to an anarchist and revolutionary critique of civilization.

The word primitivism can mean two rather different things. First of all, it can simply mean making use of what we know about “primitive” societies^[1] to critique civilization. This form of primitivism appears relatively harmless. But is it? Leaving aside the obvious criticism of the dependence on those experts called anthropologists for information about “primitive” societies, there is another problem here. The actual societies that we call “primitive” were and, where they still exist, are living relationships between real, living, breathing human beings, individuals developing their interactions with the world around them. The capacity to conceive of them as a model for comparison already involves a reification of these lived relationships, transforming them into an abstract thing — the “primitive” — an idealized image of “primitiveness”. Thus, the use of this method of critiquing civilization dehumanizes and deindividualizes the real people who live or have lived these relationships. In addition, this sort of critique offers us no real tool for figuring out how to battle against civilization here and now. At most, the reified, abstract conception of the “primitive” becomes a model, a program for a possible future society.

This brings me to the second meaning of primitivism — the idea that “primitive” societies offer a model for future society. The adherents to this form of primitivism can themselves rightly be called primitivists, because, however much they may deny it, they are promoting a program and an ideology. In this form, I actually consider primitivism to be in conflict

with anarchic thought and practice. The reason can be found in the Novatore quote above. Simply replace “communism” with “primitivism” and “collective revolution” with “industrial collapse” and everything should be pretty clear. As I see it, one of the most important differences between marxism and anarchism is that the latter is not essentially an eschatological vision of a future for which we wait, but a way of confronting the world here and now. Thus, revolution for the anarchist is also not something historical processes guarantees for the future, but something for us to live and create here and now. Primitivism is no more livable now than the marxist’s communism. It too is a program for the future, and one that depends on contingencies that are beyond our control to bring about. Thus, it has no more to do with anarchist practice than Marx’s eschatology.

I have already pointed out how the very concept of the “primitive” reifies the real lives and relationships of those given this label. This manifests among primitivists who seek to practice their ideology now in the way this practice ends up being defined. In a way far too reminiscent of marxism, “primitive” life gets reduced to economic necessity, to a set of skills — making fire with a bow drill, hunting with an atlatl, learning wild edible and medicinal plants, making a bow, making simple shelters, etc., etc. — to be learned in order to survive. This might then be spiced up a bit with some concept of nature spirituality learned from a book or borrowed from new age bullshit perhaps referring to a return to a “natural oneness”. But the latter is not considered necessary. The totality of the life of the people labeled “primitive” is ignored, because it is largely unknown and completely inaccessible to those who were born and raised in the industrial capitalist civilization that now dominates the world — and that includes all of us who have been involved in the development of an anarchist critique of civilization. But even if we only consider mere survival skills, the fact is that even in the United States and Canada, where real, fairly extensive (though quite damaged) wilderness exists, very few people could sustain themselves in this way. So those who learn these skills with the idea of actually living as “primitives” in their own lifetime are not thinking of the destruction of civilization (except possibly as an inevitable future circumstance for which they believe they will be prepared), but of escape from it. I won’t begrudge them this, but it has nothing to do with anarchy or a critique of civilization. On a practical level, it is much more like a more advanced form of “playing Indian” as most of us here in the US did as children, and, in reality, it is taken about that seriously. Nearly all of the people I know who have taken up the development of “primitive” skills in the name of “anarcho-primitivism” show how ready they are for such a life by the amount of time they spend on computers setting up websites, taking part in internet discussion boards, building blogs, etc., etc. Frequently, they come across to me as hyper-civilized kids playing role games in the woods, rather than as anarchists in the process of decivilizing.

An anarchist and revolutionary critique of civilization does not begin from any comparison to other societies or to any future ideal. It begins from my confrontation, from your confrontation, with the immediate reality of civilization in our lives here and now. It is the recognition that the totality of social relationships that we call civilization can only exist by stealing our lives from us and breaking them down into bits that the ruling order can use in its own reproduction. This is not a process accomplished once and for all in the distant past, but one that goes on perpetually in each moment. This is where the anarchist way of conceiving life comes in. In each moment, we need to try to determine how to grasp back the totality of our own life to use against the totality of civilization. Thus, as Armando Di-luvi said, our anarchism is essentially destructive. As such it needs no models or programs including those of primitivism. As an old, dead, bearded classicist of anarchism said “The urge to destroy is also a creative urge”. And one that can be put into practice immediately. (Another dead anti-authoritarian revolutionary of a generation or two later called passionate destruction “a way to grasp joy immediately”).

Having said this, I am not against playfully imagining possible decivilized worlds. But for such imaginings to be truly playful and to have experimental potential, they cannot be models worked out from abstracted conceptions of either past or future societies. In fact, in my opinion, it is best to leave the concept of “society” itself behind, and rather think in terms of perpetually changing, interweaving relationships between unique, desiring individuals. That said, we can only play and experiment now, where our desire for the apparently “impossible” meets the reality that surrounds us. If civilization were to be dismantled in our lifetime, we would not confront a world of lush forests and plains and healthy deserts teeming with an abundance of wildlife. We would instead confront a world full of the detritus of civilization — abandoned buildings, tools, scrap, etc., etc.[2] Imaginations that are not chained either to realism or to a primitivist moral ideology could find many ways to use, explore and play with all of this — the possibilities are nearly infinite. More significantly, this is an immediate possibility, and one that can be explicitly connected with a destructive attack against civilization. And this immediacy is utterly essential, because I am living now, you are living now, not several hundred years from now, when an enforced program aimed toward a primitivist ideal might be able to create a world in which this ideal could be realized globally — if primitivists have their revolution now and enforce their program. Fortunately, no primitivist seems willing to aim for such authoritarian revolutionary measures, preferring to rely on some sort of quasi-mystical transformation to bring about their dream (perhaps like the vision of the Native American ghost dance religion, where the landscape built by the European invaders was supposed to be peeled away leaving a pristine, wild landscape full of abundant life).

For this reason, it might be a bit unfair to call the primitivist vision a program (though,

since I have no use for bourgeois values, I don't give a shit about being unfair...). Perhaps it is more like a longing. When I bring up some of these questions with primitivists I know, they often say that the primitivist vision reflects their "desires". Well, I have a different concept of desire than they do. "Desires" based on abstract and reified images — in this case the image of the "primitive" — are those ghosts of desire[3] that drive commodity consumption. This manifests explicitly among some primitivists, not just in the consumption of books by the various theorists of primitivism, but in the money and/or labor-time spent to purchase so-called "primitive" skills at schools that specialize in this.[4] But this ghost of desire, this longing for an image that has no connection to reality, is not true desire, because the object of true desire is not an abstract image upon which one becomes focused — an image that one can purchase. It is discovered through activity and relationship within the world here and now. Desire, as I conceive it, is in fact the drive to act, to relate, to create. In this sense, its object only comes to exist in the fulfillment of desire, in its realization. This again points to the necessity of immediacy. And it is only in this sense that desire becomes the enemy of the civilization in which we live, the civilization whose existence is based on the attempt to reify all relationships and activities, to transform them into things that stand above us and define us, to identify, institutionalize and commodify them. Thus, desire, as a drive rather than a longing, acts immediately to attack all that prevents it from forcefully moving. It discovers its objects in the world around it, not as abstract thing, but as active relationships. This is why it has to attack the institutionalized relationships that freeze activity into routine, protocol, custom and habit — into things to be done to order. Consider this in terms of what such activities as squatting, expropriation, using one's work-time for oneself, graffiti, etc., etc. could mean, and how they relate to more explicitly destructive activity.

Ultimately, if we imagine dismantling civilization, actively and consciously destroying it, not in order to institute a program or realize a specific vision, but in order to open and endlessly expand the possibilities for realizing ourselves and exploring our capacities and desires, then we can begin to do it as the way we live here and now against the existing order. If, instead of hoping for a paradise, we grasp life, joy and wonder now, we will be living a truly anarchic critique of civilization that has nothing to do with any image of the "primitive", but rather with our immediate need to no longer be domesticated, with our need to be unique, not tamed, controlled, defined identities. Then, we will find ways to grasp all that we can make our own and to destroy all that seeks to conquer us.

-Wolfi Landstreicher-

[1] The use of the term “primitive” — which means “first” or “early” — for societies that have existed into modern times without developing civilization carries some questionable assumptions. How can societies that exist now be “first” or “early”? Did they just now appear? In a living world that is in constant flux, have they somehow remained static and unchanging? Can human development only happen one way — as the development of civilization? Besides, which of these societies is the genuine “primitive” one? They are certainly not all alike, or even all that similar. Homogeneity is a trait of civilization, not of these other social realities. So to put a single label on all of them is ridiculous... So I choose to put the word “primitive” in quotes.

[2] I am speaking here specifically of a conscious, revolutionary, anarchist dismantling of civilization, and not its collapse. A collapse would not be an immediate, once-and-for-all event. In the process of a collapse, we would not just encounter the detritus of civilization. We would also confront its still living human trash in the form of politicians turned war-lords in order to maintain their power, possessing extremely dangerous weapons — the so-called “weapons of mass destruction” — that they would most likely use viciously. The effects of the process of collapse would be devastating beyond anything we have yet seen.

[3] The poet, William Blake talked about them in The Marriage of Heaven and Hell.

[4] These high-priced schools will let those who lack money attend in exchange for unpaid labor, a form of exploitation euphemistically referred to as “work exchange”, a term invented by the left-wing of new ageism — and so, inevitably, a load of bullshit designed to cover up the exploitative relationship.



Mexico: Open letter of Amelie Pelletier and Fallon Poisson

On February 14 there will be an event in the museo de la tolerancia [museum of tolerance] that aims to raise money for political prisoners and anarchists.

Being in prison we have little information about the event.

We don't know who is organizing it, but we know our names appear on the list of prisoners for whom the event is done.

We wanted to clarify that it seems strange that people we do not know and with whom we do not share affinities are using our names without notifying us. That we're in jail doesn't mean we have no voice. These acts of solidarity where all prisoners are mixed make us think of the blind recuperation of imprisoned people. Whether they are "Political" or "Anarchists". Since the beginning, we always remained firm in our positions and ruptures. It seems rather strange to see our names beside those of Brian Reyes, Jacqueline Santana and Jamsa at a public event of solidarity. Perhaps their intention is to build relationships between different bands of people. That we understand, but we also know that there are reasons for this lack of relationship. There are very different methods and intentions and probably irreconcilable schisms.

For us the feeling of affinity is primordial in our struggle. We do not consider ourselves as "Political Prisoners" and do not attack the institutions of Power to improve society.

On the other hand, in prison we have relationships with all kinds of people, with whom we do not necessarily share "affinities of struggle". People who do not care about "politics", of which most believe in god, and never went to school. With them we also build strengths and live multiple moments of subversion of the existing order. It would be ridiculous to organize only with self-proclaimed "Political Prisoners". We do not like most political prisoners, and neither most anarchists for that matter. The trick is to start from here with the energy there is. If we separate ourselves from this group that organizes the event it does not mean that we cut off everyone. We separate ourselves from those who identify as authoritarian, political partisans or left-leaning. We also learned that the event will be held at the Museo de la Tolerancia, State Institution.

We want no mediation with the State.

Let it be said, we have no affinities with any of the people mentioned —except Carlos— nor with the people who are organizing the event. They do not consider ruptures that already exist, they only reproduce "presismo"*. We do not want to be recuperated. Go ahead with your solidarity events but without our names. Those who support us know why, and share affinities with us.

The best Solidarity is always Attack.
For Total Destruction of the Existent.
Fire to Civilization.
To infinity and beyond.

Fallon and Amelie

Reclusorio de Santa Marta, Mexico DF

Translators note: The term “presismo” refers pejoratively to a form of victimization and idealization of “political” prisoners, and of making anti-prison struggle a specific, partial one and in which the main activities are characterized as assistance to “political” prisoners and prison reformism.



**Mexico: Anarchist comrade Carlos Lopez ‘Chivo’'s reply to International
Revolutionary Left “Buenaventura Durruti”**

NOTE: This is a text by comrade Carlos in reply to that of the IRI-BD: Amelie y Fallon, de la arrogancia imperialista a la miseria pequenoburguesa 3 March.

I am responding on a personal level to the slanderous aggression against my comrades in affinity, Fallon and Amelie.

One thing that characterizes internationalism is the struggle against the concept of nation, power and authority, so the physical and mental borders built by governments to fend off fraternal and free co-existence between people from different parts of the world are put in question.

That is why, internationalist lefties, your reaching the point of saying that these two anarchists came to this region 'to live an experience with the peoples of the developing world after leaving their lives in civilized Quebec', made me think about the contempt you showed for some people from abroad who are resolved to realize their destructive passion against the State/Capital, be it Canadian, Mexican, European or wherever else.

At least we are not looking for the partial destruction of just one State – in fact taken separately States are just the tentacles of world power – nor are we trying to unite efforts/capabilities exclusively between Mexican people or with 'the revolutionaries of the developing world'. On the contrary we struggle along with any free person, whether they were born here or in China.

But what can you expect from people who claim to belong to the 'class wing of the Mexican revolutionary movement' and accuse those who choose to organize through affinity or share moments of subversion with whoever they like of being arrogant imperialists or petty bourgeois ?

Of course affinity is not exclusive to anarchists and libertarians; in fact it can appear among any individualities or groups that identify with the struggle for total liberation. A struggle where, rather than aiming for a 'phase when no one will be imprisoned any longer', claims to destroy every physical and mental prison and all authoritarian institutions, with all that that implies. All this might seem utopian but I believe it is better to put an end to lukewarm nice words, and rather than idealize the coming of utopia, continue with permanent daily conflictuality in the social context.

Solidarity does not create conditions, in fact it materializes in diverse actions of support and by taking a stand. You can't make waves on top of a mountain.*

If Fallon and Amelie decided to avert any possibility of being confused with those who claim they are political prisoners, all the more so because they don't want to be referred to as such, there's nothing to do but respect their decision. To accuse them for this alone, as you have done, is vile and cowardly, you red bastards!

We base ourselves on the reality in which we live, and the question of having a defense in the trial is more than necessary. It's one thing to want to destroy the legal system, another

to have already done it.

For us it's not a question of 'taking advantage' of a legal defense, nor is this 'negotiation' with the State, as you say in your text.

We know that the legal game is played among politicians and our lawyer sees to that. We do not see him as a mediator but as a comrade in the anti-prison struggle, one who does not dedicate himself to getting political prisoners out but to prisoner solidarity, regardless of whether they are political prisoners or anarchist. To prove it is the fact that he took up our case without asking for a cent, and we are insurrectionalist informal anarchists.

For the sake of clarity, in your slanderous text you mention that the same lawyer is also defending Jaqueline and Bryan, which is untrue. And even if that were so, it wouldn't make any difference to me. It just demonstrates that you don't even know what you are talking about.

You fall into the classic position of attacking those who don't accept your old/anachronistic methods of intervention based on the political rhetoric that points the finger at 'foolhardy useless actions'. You talk of 'first-world left'; for us any left, be it party or revolutionary, is far out in its claims. You talk of collective actions based on quantity but we know that this often nullifies the creative action of individualities; you talk of class struggle and the triumph of the working class, whereas many of us are neither workers nor classist, and support any liberatory action that concerns the total liberation of the person, be they worker, peasant, autonomous or whatever you want to call them. That is why we prefer to use the term social war, which embraces more sectors, not only workers' or class struggle.

In no way do I believe, as you say, that insurrectionalism is doomed to failure. The fact is, we're not competing with anyone to see who is more revolutionary and efficient in the struggle against Capital. A critique of methods is necessary, both in form and content, but... I believe that what you wrote leaves no space for any exchange of ideas because you only dedicated yourselves to insulting my comrades, and bear in mind that if yours is a question of insulting we also know how to bite.

Solidarity is solidarity with its great variety of forms but I want nothing from people like you, get it?

Carlos Lopez "Chivo"



DE PROFUNDIS CLAMAVI

(From the depths I have cried out)

This text is not a criticism of the self-criticism of the comrades of the CCF, entitled “De Profundis”. I am not facing long decades in prison and so it’s not for me to judge the methods used by the comrades to regain freedom and get back on the trails of the anarchist urban guerrilla struggle.

This text would just like to halt the constant flow of information, or rather counter-information for a moment, for some self-critical reflection. Because it seems to me, managing a site of counterinformation myself, that one often skips criticism of the texts that are published, almost as if we were news agencies.

So as not to delve too far into the past (because similar examples are not of recent date), I will start with perhaps a less thorny topic, when I read in a claim, dated 12-19 / 01, from Greece, the citation of a Mafia boss. I am not entering into the choice of personal friendships and I’m not referring to labels imposed by the system (such as “criminals”), but assuming that mafia activity is not that much different on the soil of Greece, ex Yugoslavia or

Italy, also assuming that we all pretty much know its organizational and political-economic character, the need to include such a personage in the context of anarchist struggle / action is beyond my anarchist comprehension. Or perhaps it is personal friendships that are transforming everyone into comrades in struggle now?

And so comrade also became Ch. Xiros, a member of a communist organization. Of course, now that it has been stated publicly that he is a snitch (aside: how is it, in this world of speedy counter-information, that this information had never been published until now?) many are quick to point out that they did not express solidarity with him in the past (and those who did, remain silent).

But if he had not been an informer, a communist would be the anarchists' comrade, a person to give solidarity and support?

I, for my part, did not have any problem when I reported the news of the failed escape plan of the CCF, in adding that RadioAzione Croatia will never express solidarity with a communist.

Or maybe it is enough now just to pick up a gun to consider oneself comrades?

Guerrillas of the world unite?

United in the struggle for the international revolution?

Kurdish, Palestinian, Basque resistance, Latin-American guerrillas of every kind, RAF, Action Directe ...

Long live armed struggle in itself?

How else could I explain the names of the cells of the Informal Anarchist Federation (I emphasize "anarchist" and "informal"!) dedicated, for example, to Meinhof of the RAF or to Jorge Saldivia of the Chilean Manuel Rodriguez Patriotic Front then?

I ask myself why on earth comrades, not just those that signed with the names of members of these organizations, or those who refer to them in their texts, but also those who publish / read this news, find nothing contradictory in that?

Perhaps because, excuse my ignorance, a common anarchist-communist front has been created?

Maybe because we have things in common that unite us in the struggle? The ultimate goal?

Why must history repeat itself before we finally learn the difference between an authoritarian ideology and an anarchist idea that aims at the total destruction of the existent?

But if the difference between the two is such an abyss (at least in my conception of anarchy it is), should that not be reflected in practice?

Or have we forgotten that these communist guerrillas in the territories where they had more “luck”, have contributed to the construction of a communist State?

And how can I, anarchist, then, go back and solidarize with people whose ideology has persecuted, tortured and murdered anarchists?

Today, side by side before the common enemy (?). Tomorrow in front of the people’s courts. Today together as “political prisoners”. Tomorrow in the people’s jails.

What then does this expression “political prisoners”, so common in anarchist circles, mean?

Perhaps to differentiate themselves from the other common prisoners, who are in jail for their acts and not for their ideas?

But also the fascists/nazis and the islamists are detained for their ideas. But, supporting my imprisoned anarchist comrades because of affinity with their ideas, how could I solidarize with ‘political prisoners’ in general, whose ideas represent the enemy for me?

Yes, for my individualist-anarchist Ego the communists (and those like them), anti-authoritarians, anti-fascists (because I do not declare myself either anti-authoritarian or antifascist, because “anarchist” encompasses all of these and other “antis”, and it is obvious that for those who feel the need to label themselves with these uncertain terms the anarchist is too free), are the same enemies as the fascists / nazis, democrats, the religious etc., like everything that is an obstacle to the realization of my ideas, my free life.

And all these communists, fascists / nazi, religious, democrats etc. have one enemy in common: the anarchist.

So, either I express my solidarity with all prisoners in general, for the obvious reason that they are locked up in prison, or just with imprisoned anarchists with whom I have affinity.

But never to “political prisoners”.

And then, are not precisely anarchists opposed to labels, both inside and outside prison?

One thing that should be obvious and taken for granted (?): it is not action in itself that makes me akin to someone, but the thinking that drives this action.

Otherwise we could sign the next action “Margherita Cagol” / FAI cell.

RadioAzione [Croatia], February 2015



WAR ON THE STATE : THE SUBJECT OF DESIRE

Stirner and Deleuze's critique of the Enlightenment humanism that informed anarchism can be seen more clearly in their deconstruction of the notion of an essential subject. Stirner's work is a rejection of the idea of an essential human subjectivity, a human essence that is untainted by power. As Koch has argued, Stirner's rupture of Enlightenment humanism constituted a new theoretical terrain beyond classical anarchism — a terrain that anticipated poststructuralism.

Stirner's thought developed as a critique of Feuerbachian humanism. Ludwig Feuerbach believed that religion was alienating because it required that Man abdicate his own qualities and powers by projecting them onto an abstract figure of God, thereby displacing his essential self, leaving him alienated and debased (Feuerbach 27–28). Feuerbach sees will, goodness and rational thought as the essential characteristics which have been abstracted from Man; the predicates of God were really only the predicates of Man as a species being. So in claiming that the qualities which we have attributed to God or to the Absolute are really the qualities of Man, Feuerbach has made Man into an almighty being himself. Feuerbach embodies the Enlightenment humanist project of restoring Man to his rightful place at the centre of the universe — to make the "human the divine, the finite the infinite."

However it is this attempt to replace God with Man that Stirner condemns. According to Stirner, Feuerbach, while claiming to have overthrown religion, merely reversed the order of subject and predicate, without undermining the category of religious authority itself (Stirner 1993:58). The alienating category of God is retained and solidified by entrenching it in Man. Man becomes, in other words, the substitute for the Christian illusion. Feuerbach, Stirner argues, is the high priest of a new religion — humanism: “The HUMAN *religion* is only the last metamorphosis of the Christian religion” (Stirner 1993:176). By making certain characteristics and qualities essential to Man, Feuerbach has alienated those in whom these qualities are not found. The individual finds himself subjected to a new series of absolutes — Man and Human Essence. For Stirner, Man is just as oppressive as God: “Feuerbach thinks, that if he humanises the divine, he has found truth. No, if God has given us pain, ‘Man’ is capable of pinching us still more torturingly” (Stirner 1993:174).

Just as God was a power which oppressed the individual ego, now it is human essence, and ‘the fear of Man is merely an altered form of the fear of God’ (Stirner 185). For Stirner human essence is the new norm which condemns difference. Humanism, is a discourse of domination — it has created, in Stirner’s words, “a *new feudalism* under the suzerainty of ‘Man’ ” (Stirner 1993:341). Man and humanity are constructed in humanist discourse as essential norms that individuals must conform to, and according to which difference is marginalised:

I set up what “Man” is and what acting in a ‘truly human’ way is, and I demand of every one that this law become norm and ideal to him; otherwise he will expose himself as a “sinner and criminal”. (Stirner)

Stirner has defined a new operation of power that eluded classical Enlightenment philosophies like anarchism. He describes a process of subjectification in which power functions, not by repressing Man, but by constructing him as a political subject and ruling through him. Man is constituted as a site of power, a political unit through which the State dominates the individual (Stirner 1993:180). The State demands that the individual conform to a certain essential identity so that he can be made part of State society and, thus, dominated: “So the State betrays its enmity to me by demanding that I be a Man . . . it imposes being a Man upon me as a duty” (Stirner 1993:179). Stirner has broken with traditional humanist ontology in seeing the individual ego and human essence as separate and opposed entities. Humanity is not a transcendental essence created by natural laws which power comes to oppress, as the anarchists believed.

Rather it is a fabrication of power or, at least, a discursive construct that can be made to serve the interests of power.

It is this undermining of Enlightenment humanist ontology that allows poststructuralists like Deleuze to see politics in an entirely new way. Like Stirner, Deleuze sees the human subject to be an effect of power rather than an essential and autonomous identity. Subjectivity is constructed in such a way that its desire becomes the desire for the State. According to Deleuze, the State, where it once operated through a massive repressive apparatus,

now no longer needs this — it functions through the self-domination of the subject. The subject becomes his own legislator:

. . . the more you obey the statements of dominant reality, the more you command as speaking subject within mental reality, for finally you' only obey yourself. . . A new form of slavery has been invented, that of being a slave to oneself. . . (Deleuze and Guattari)

For Deleuze desire is channelled to the State through our willing submission to Oedipal representation. Oedipus is the State's defence against untrammelled desire (Deleuze 1987:88). In fact Deleuze sees psychoanalysis as the new church, the new altar upon which we sacrifice ourselves, no longer to God but to Oedipus. Psychoanalysts are "the last priests" (Deleuze 1987:81). So, while for Stirner the religion of the State is humanism and humanist Man, for Deleuze the religion of the State is Oedipus. Oedipal representation does not repress desire as such, but rather constructs it in such a way that it believes itself to be repressed, to be based on a negativity, guilt and lack (Deleuze and Guattari:116).

Thus Oedipal repression is simply the mask for the real domination of desire. Desire is 'repressed' in this way because unfettered it is a threat to the State — it is essentially revolutionary: ". . . there is no desiring machine capable of being assembled without demolishing entire social sectors" (Deleuze and Guattari 116). Deleuze argues that Oedipus individualises this desire by cutting it off from its possible connections and imprisoning it within the individual subject. This is much in the same way that for Stirner the essential human subject imprisons the ego, trying to capture its pluralities and fluxes within a single concept.

The question of desire plays a crucial role in both Deleuze and Stirner's political thinking, and I would argue that it is impossible to understand their radical approach to politics without a consideration of this concept. For these thinkers we can desire our own domination, just as we can desire freedom.

Deleuze says:

To the question 'How can desire desire its own repression, how can it desire its slavery?' we reply that the powers which crush desire, or which subjugate it, themselves already form part of the assemblages of desire:. . . (Deleuze)

For Stirner similarly, desire is not repressed or denied — rather it is channeled to the State: "The State exerts itself to tame the desirous Man; in other words, it seeks to direct his desire to it alone, and to content that desire with what it offers" (Stirner 312). So for Stirner desire is constituted in such a way that it becomes desire for the State. In this way State domination is made possible through our complicity — through our *desire* for authority (Stirner 312). Like Deleuze, Stirner is not so much interested in power itself, but in the reasons why we allow ourselves to be dominated by power. He wants to study the ways in which we participate in our own oppression, and to show that power is not only concerned with economic or political questions — it is also rooted in psychological needs. It has em-

bedded itself, in the form of abstract ideas such as the State, human essence and morality, deep within our conscience.

The dominance of the State, Stirner argues, depends on our willingness to let it dominate us:

The State is not thinkable without lordship and servitude (subjection); for the State must will to be lord of all that it embraces, and this will is called the 'will of the State'. 'He who, to hold his own, must count on the absence of will in others is a thing made by these others, as a master is a thing made by the servant. If submissiveness ceased, it would be all over with lordship. (Stirner195–6)

Stirner argues that the State itself is essentially an abstraction: it only exists because we allow it to exist and because we abdicate to it our own authority, in the same way that we create God by abdicating our authority and placing it outside ourselves. What is more important than the institution of the State is the "ruling principle" — it is the *idea* of the State that oppresses us (Stirner226). The State's power is really based on *our* power. Would the State be as dominant if one refused to obey it, if one refused to surrender his authority to it? Is it not undeniable that any kind of rule depends on our willingness to let it rule us? Political power cannot rest solely on coercion. It needs our help, our willingness to obey. It is only because the individual has not recognized this power, because he humbles himself before the sacred, before authority, that the State continues to exist (Stirner284).

So for both Stirner and Deleuze the State must be overcome as an idea before it can be overcome in reality. This is the only way to ensure that a new State does not spring up in the place of the old. This was also the central concern of anarchism. However, according to this argument, classical anarchism failed to adequately account for the problem of power, subjectivity and desire.

As Stirner and Deleuze have shown, not only is State power linked to moral and rational discourses, it is also fundamentally linked with the idea of the autonomous humanist subject — the cornerstone of anarchist thought. What the classical anarchists did not foresee was the subtle complicity between the desiring subject and the power that oppresses him/her. This is the spectre that haunts revolutionary theory. So Stirner and Deleuze go beyond the problematic of classical anarchism by unmasking the links between human essence and power, and by recognising the authoritarian possibilities of desire. It is clear then that resistance against State power must work along different lines to those envisaged by classical anarchists.

-Saul Newman-



TEARING DOWN THE PRISON OF CIVILIZATION

The issue of civilization and its real nature during the whole period of history and especially the latest years holds a prominent position amongst the self announced radical anarchist circles. Various analyses and perspectives have been expressed and we are certain that many more will be expressed during this age, where technology, more and more inaccessible to the average citizen reveals even more its side that has to do with the management and the conservation of the present order of things. The economic flurries and intensification of class stratification limited the role of technology in the daily life of the simple citizen to systems of control, security systems and in a torturing consuming withdrawal syndrome, since they see technology to contribute in the development of new products, they are not able to obtain them anymore, observing them, helpless with empty now pockets in the windows of stores or TV screens. So certainly, the upcoming years it is expected an anti-scientific and anti-technological delirium by the economically weaker classes since technology from affectionate and compassionate mother became a shrew that abandoned her children to their fate intervening only for their restriction and the aggravation of their economic predicament. A nostalgia for the older years will flourish, when the scientific specialization wasn't so widespread and the goods of technology were more accessible for the hoi polloi. When the scientific terms didn't need a five year studying and postgraduate studies to be understood. But let's leave all this for later.

Origins and common components that condition civilization

What is the renowned civilization? Most approaches present it as the technological totalitarianism and the violent capitalist rationalization. Others refer to the techno-industrial system and the big urban zones which base on the objectification and the repeatedly exploitation of the natural world. Others having a primitivist base refer to the development of authoritarian structures and ways of organization of the people in specific geographic areas that extended, conquering and ravaging communities in harmony with the natural environment. Certainly civilization is all of these and many more that nullify the root of the above perceptions. If we don't want to confine ourselves in a superficial interpretation of the western civilization, being the most prevalent, we ought to proceed to the admittance that civilization existed since almost always. It was created by the first attempts of the human to cope with the natural alienation. Mayans also had civilization. The nomadic tribes of Africa had civilization. The Indians in America had civilization. Also the tribes of the Amazon have civilization. Even the so called "uncivilized" by the west have a different civilization, which the west ought to annihilate as so to ensure its own survival since any civilization when developing simultaneously with another constitutes a thorn that must be removed.

Civilization built on uniformity is impossible to accept a different culture or a different way of life, even if this is uniform. Pluralism of opinions inside a civilization can only be something seeming. Questioning is acceptable only when it doesn't question the fixed values that ensure the development of the civilized culture. In our society Christianity can be questioned but not the faith in something superior in itself. Democracy can be questioned but not the political management of the movements of the rabble. There are standards on which cohesion and coexistence are validated, which don't accept the slightest questioning and when they start to creak it is a sign of decadence and collapse for the edifice. This creak could be caused by the invasion of new moral perceptions and existential values that their exponents proving there is an alternative way of life beyond the given, set under questioning the basic traditions which for years constituted pillars of the big roof under which the crowd was concentrated. This is why racism is an inherent part of every mass society. The hate of the Greeks against the immigrants is completely justified if we consider the ruptures these people could bring by just breathing.¹ How does the most merciful Jesus, for whom so much blood has been spilt, allow to the heathens to breathe? And vice versa of course. Regardless if the full pockets in periods of consuming plenty constitute a useful distraction, being a common cultural element of the puddle that the herd hides in its soul. So we observe, that civilization is in no case global regarding the forms it can take. On the contrary, the differences of civilizations can be so chaotic that can justify all genocides, slaughters, annihilations and destructions throughout history. So if we want, to speak about the human civilization and not about the forms it has taken throughout history we will have to look for the related elements between these civilizations and analyze them.

The par excellence related element on which each civilization and society has been founded is the domination of the collective imaginary. The sphere of the collective imaginary includes morality, culture, perception, communication, reality, truth and the spirit which condition a civilization. We could say that civilization is the consolidation of a herd, the stabilization of its interior. The creation of some unquestionable values which ensure the social cohesion and the continuous adherence to the dominant collective imaginary. The so called traditions, which rarely receive a radical questioning that leads to the crisis of the edifice, whereas whichever alteration usually needs work of many years and generations. The most possible thing is that these traditions, which give a specific identity to the crowd who is under the roof of a civilization, will have very few common contact points. The common point which would help us discuss about civilization in its entirety cannot be looked for in terms such as "anthropocentrism", "rationalist domination", "scientific dogma" and "objectification of the natural world" because all of these existing situations characterize the western monstrosity and not all the facets of civilization.

The word that could give us ground for the conduct of dialogues on the total questioning of civilization, beyond the domination of the collective imaginary, is “systematization”. Systematization is something much more than institutionalized rights, method of management of human resources and conversion of subjective thoughts into objective communication. Systematization expresses the gregarious need for setting a common, rational, global course. If we verge on the matter of systematization historically we will see that it has its roots at the dawn of the first organized societies, where humans facing a hostile towards them natural world, which included the survival of the fittest, were forced to confederate into herds claiming their own share of life. Though the passage from the stage of natural alienation to the one of social demanded some retreat of the individual in favor of the mass and the further development of the herd instincts.

Society, as to consolidate, develop civilization and annihilate its contradictions ought to subjugate to a system which would call “truth”. Truth, whichever form it took, from the moment it constituted a product of social reality, would automatically justify the existence of society and the crushing of individual autonomy putting as shield its artificial imaginary prescripts. Without a system that would define the right or wrong, the moral or the immoral, the natural or the unnatural it would be impossible for humans to co-exist under those forms that a co-existence would be possible taking under consideration the reality of this era, thus even their extinction would be possible. All civilizations were built effortlessly as natural defense of the human-ape against its environment or to put it more correct the conclusion of the instinct of survival driven by fear. The construction of various civilizations and their oncoming conflicts was an unavoidable fact which would deluge history, inso-much as mentioned before, the parallel existence of two civilizations constitutes for both simultaneously a carcinoma that ought to be annihilated since it questions the truth of each one of them and threatens their cohesion.

Systematized life and domination of the collective imaginary are two inseparable terms, inextricably connected with what we call civilization of all human kind, the facets of which for centuries dominate, enslave, classify and confine the possibilities of life. The endless collision of global realities had led us today in a situation, which the primacy is being held by the western rational model having opposite of it opponents that can't pose a serious threat, like the muslim states, where the cultural chasms are ostensible, since everywhere the common faith in scientific progress, industrial expansion, technology and anthropocentrism are dominant.

The world of order

Verging on Civilization from this point of view, we localize concisely its heart, in the systematization of life under the consolidation of some common standards necessary for the

organization of mass survival. Standards that must seem necessary and natural, of which the questioning and overthrow will root new ones.

Having in mind the above, the effort of this approach is done for nothing but the localization of the components of authority and all the barriers for a free and chaotic life, as so the total attack on the foundations and the world of domination will be more effective in the here and now.

Civilization as matrix of organized centralized structures followed an evolutionary course of expansion of the chains of authority. From the human domination and exploitation of the earth and non human animals and from the statutory domination to the social diffusion and its reproduction. Alongside this codes of values were created and the morality which will decorate and provide the suitable alibi.

On the steering wheel of this course are the ideologemes of progress and modernization. The achievements of which both on a cultural level and material are inextricably connected with the needs of domination. They ought to bring profit for the capitalist machine, to ensure control and cohesion of mass societies and reproduce authority on their inside.

The window of western civilization and progress is no other than the complex science-technology. Trying to touch on science in essence, we perceive it as the result of the pursuit of the human mind to put in order "reality". In a few words science with rationalism as a guide, elevates the human guiding it to classify the uncertain and alarming stimuli that the senses receive from the environment. An ability of domination of the senses and the instincts by the human cerebration. The findings of science as a social dogma are unquestionable, their demolition cannot come from anything else but from the same way of determinism and rationalism. So science as another religion, which places this time in the centre the human, aims at the objectification of the world, the order and control of everything. Not for the imaginary of a neutrality, since we know well that this complex is in the service of domination. It's worth for one more time to emphasize on the extensive use of DNA identification as the contemporary imprint, in the service of domination.

The mechanization of contemporary life with the diffusion of technology in every human activity, constitutes the best means of surveillance and domination of humans. And we don't speak only about cameras and control systems. The findings of technology that are meant for mass consumption must become compatible with the citizen-consumer. Thus the individual adjusts to the ways and perception of a machine or a computer so that its use can be feasible. Behaviors, thoughts, emotions, life, convert to mechanical procedures.

The raw murderous nature of western civilization we have no other way to see, but in its industrial dimension. We live in times that industrial civilization expands apace in every

in every corner of the planet ravaging humans, earth and non-human animals so the capitalist machine can be fed and the needs of the cementitious cemeteries named cities to be covered. The humans like undead in them, look like machines programmed on a wretched repetitiousness, the massive road networks that connect them allow the mass transport of humans and commodities. Industrial civilization demolishes every form of life in its way, its activities spread mainly in the so called “underdeveloped” countries in which its creation will return under the form of tons of garbage. Deforestation, nitrates in seas and rivers and methane in the air are some things of which the meat industry grants to life. The mass imprisonment and murders of animals as much as biotechnology that experiments on them for the creation of more efficient organisms, verify the ultimate domination over living beings. The mining activities drain the Earth and pollute everything around them. On the other hand the endoauthoritative competition for control of energy presage the new bloodshed on the planet at the time when the resources will be increasingly depleted. We often listen by classic anarchists to perceive as means and project the management or self-management of the techno-scientific achievements of civilization as much as the means of production with a liberatory prefix. Though the complex of science-technology not only has been made according to the needs of domination, but also carries the seed of authority in its core. The anthropocentric perception, the monolithism where it emanates, the specialization and apportionment of work in an industrialized environment, is the crop of authority that must be eradicated. This project of some anarchists reveals among others their post-revolutionary need to rise new standards and the reality of their civilization with the new “anti-authoritarian” dogmas.

The spectacularization of nature being targeted by the existential insurrection

Negation of the existent and every civilization is our way. Though our desire for the annihilation of society and civilization doesn't emanate from the identification of a primitivist ideal or some form of faith in an ideal society in complete harmony with the environment and the ecosystem. Our acquaintance with the world from the first moment we met with our senses had been guided through the prism that the universality of the western model, through which we were socialized, imposed.

The separation nature—civilization is a false separation since behind both terms is hidden the same “truth” that the contemporary citizens worship and it is no other than the gregarious interpretation of the chaos of existence with only purpose the conservation of the authoritative structure that feeds the present sickly nature under the name Humanity. The western pattern drawing its roots on the ancient greek philosophy and mainly Plato, who preached the separation of senses and spirit, fortified its primacy through the urban revolutions and Enlightenment, concentrating under the name “nature” all the aspects of

human which ought to stay in the past, with purpose the prosperity of humanity under the guidance of the rationalist spirit. Of course in the eras of economic domination everyone can obtain a piece of “natural wilderness” as a form of vacation from the everyday urban routine, as the faithful are allowed to redeem commercialized “sin”.

If our reading continues to march on the same segregative dogma of nature—civilization it is unavoidable not to find ourselves in front of contradictions which do not belong to us. Both “wild nature” and civilization belong to the spectacularized reality of the crowd, the same as with all contradictions that condition the readings which keep on adhering to the aforementioned dogma. We do not want to interpret this chaos into a common dialect with utter purpose the rise of yet another ideal, but to enjoy it since we accept we constitute part of it. We desire to restore the innocence of becoming and extort it from the jaws of every kind of cultural domination. Against every dogmatism, deification and universality, our speech seeks the forgotten traces of instincts craving the total harmonization with them with purpose the setting of a course of power, life and freedom.

The compass of this course doesn't have any indicators, nor points of the horizon. For us, chaos is the negation of every monolithic reality, every dogma, every exaltation. The monolithism of every standard imposes the classification of everything that surrounds it and its hetero-determination. The compass of chaos is this that leads to the infinite possibilities of life liberated from authoritative relations. Chaos and anarchy are inextricably connected inside the journey towards the unknown of possibilities, where each moment gestates its own surprise. The constant insurrection, the continuous polemic against every authority, tears down the idols and everything that attempts to occupy the throne of truth.

-Collaboration of anarchists—Memento Mori-

¹Obviously racist hate is not justified by our values, we just move on to the acceptance that it is an integral part of the social machine.

(This text is a contribution to Paroxysm Of Chaos by some nihilist comrades from Greece who thanks to them some other texts have been translated from English to Greek.

Translation of the above text from Greek to English by Archegonos.)



SOME THOUGHTS ON THE MATTER OF RESPONSIBILITY CLAIMS

A responsibility claim is not the staging of a theatrical performance like solidarity has come to be expressed by many anarchists in an autistic way. A responsibility claim of a hostile action against the state, society and civilization is a very conscious choice and practice. Speech in combination with action are these that open dialogues between comrades and offer weapons and evolution of thought and praxis. It is the expression of solidarity only out of choice, to the comrades that we feel close to us away from any humanist residues. The reference on this matter comes on the occasion of the various catastrophic, illegal (but not necessarily against the Law) actions which I see being posted from the UK only by their presentation through loyalist media of the regime without the existence of a responsibility claim from the persons involved. I acknowledge that the action means something personally for the involved in a moment like this of rupture with the existent. But in which cases? Are all the actions that are not claimed, actions that set target the rupture of the individual from every chain and the attack on the existent and every authority? This is why I consider the connection of theory with action and the action with theory an important part of the individual war. Not with purpose to propagandize. For me a nihilist doesn't have these targets. But for all the reasons I mentioned previously. This is why I consider the claim of responsibility of whichever aggressive action that sets target the total destruction of the existent particularly important. Actions don't speak on their own. Even a most catastrophic one, even targeting one of my enemies could have been done by one of my enemies.

-Archegonos-



RESPONSIBILITY CLAIMS—MOMENTS OF WAR

Greece: Incendiary attack against ATMs (Athens, 04,06/04/2015)

“And I find nature silent as a grave while the ticking of the law and the clock sounds”

Nietzsche

For our brothers and sisters inside and outside the walls, we don't forget that every day that dawns is closer for the walls of captivity to be thousands of debris and with anarchy as a weapon again and again to find ways to remain true and increasingly dangerous. For all the repressive assholes of the authoritarian complex, for every guard of every authority, cops, petty bourgeoisie, loyal employees, judges and statist, the snitches and the repressive moves against us are sad like what they serve and represents only their fear. The democratic illusions of the society and every society they claim meet all the time with the hatred that we have for them. Our passion for revenge, our fiery actions and the hate that we have inside us is not devoid by any authority. With these words we salute the hunger strike of anarchist prisoners and members of the Network of Fighting Prisoners that continues for 36th day, the anarchist Spyros Mandylas, the victory of the unrepentant Conspiracy of Cells of Fire and the fighter Spyropoulou with our attack and sabotage on 4/4 and 6/4 against three ATMs of Emporiki, Piraeus Bank and the Post Office on the junction of Amalias and Ermou streets.

Victory to the hunger strike

Fire to the prisons normal and special

Death to the statist.

Terrorist shout

Greece: Incendiary attack against local offices of SY.RIZ.A. (Greece, 08/04/2015)

Today, anarchist hunger strikers are on the 38th day of hunger strike. The ongoing struggle targets all anti-insurrectional laws, which constitute the legal armor and the punitive arsenal of the democratic regime. A fight which concerns not only the imprisoned comrades but also anarchists outside prison who fight daily by all means against the enemy, as they are next on the application list of the repressive agenda.

The new government coalition with SY.RIZ.A. in its center, walks the traditional repressive path of social democracy, which has made the system's assimilation and repression a science. Next to the targeted police and legal repression it puts a wide troupe of academics, artists, leftist journalists and other clowns who systematically slanders, distorts and de-

grades the struggle and its subjects. At the same time, this new caste disgusting former PA-SOK and current SY.RIZ.A. voters that rushed like sheep to vote their new savior blurred from his leftist mirrors, participates like a fifth column in this slandering campaign.

Unlike the more blunt right-winged system managers, the left government having androthei in the core of petty politics (the left) is familiar with this game. So, while the ridiculous Panousis (who probably still bears a grudge against anarchists because of the “care” he had received from some comrades some years ago on this favorite academic step) makes grand, military press announcements, a part of the party apparatus (youth, civil rights movements, etc.) has assumed the role of internal opposition and the maintenance of government links to the infamous movement which honored it with its votes.

This struggle, as the one during the strike of comrade Nikos Romanos, was an excellent opportunity to test the resilience and nature of anarchists in Greece, on several levels. Apart from the usual imaginary concept of “counter-information”, according to which those who two months ago elected the government of SY.RIZ.A. and the right-wing mob that was coiled by the New Republic, AN.EL. and Golden Dawn parties, would suddenly support anarchists and especially on an issue that does not concern them at all (there is not even half a social demand in this strike, only collateral benefits for various categories of criminal prisoners), the occupations that either ended up useless and problematic or tried to turn the struggle towards irrelevant directions (it’s the irony of life that during the period that this “class struggle-turn” started, in Chalkidiki. the metalworkers were beating the people opposed to the mines, on behalf of Bobolas(1)) and activism intended only to draw the attention of the media, there was also a major wave of violent actions and aggressive interventions across the country.

The only language the enemy understands, is the all-out and multi-form attack, with words and actions, against him. It is the language of the deconstruction of his ideological arsenal and the attack against his infrastructure. It is the texts, flyers, banners and posters, overflowing with hatred. It is the damaged vehicles and buildings, burnt cops, terrified judges and prosecutors and tattered streets in the center of the decaying metropolis.

So, at dawn of Wednesday 08/04, we placed an incendiary device at the entrance of the local youth offices of SY.RIZ.A. in Kessariani, a few blocks away from the local police station.

Let SY.RIZ.A., its politicians, its movement leeches and its sleeping voters know that the macho attitude of the winner deflates quickly, especially when the victory was achieved in a court that we neither played nor will ever play. For us, there is no hallowed leftist veil and historical self-worth which protects you. And if not anything else, we will always remember that you are the government because of which one of our comrades nearly died. You should wish for him to leave the hospital strong and standing.

We salute the comrades of FAI in Greece and abroad who participated actively in the struggle and also the rest of the anonymous or eponymous conspirators who went on the offensive in whatever way they chose to attack. Hopefully, this momentum will continue both in this struggle and in the many to come.

We wish a speedy recovery to the brothers of the Conspiracy of Cells of Fire and Angeliki Spyropoulou and strength to the anarchist prisoners who are still on hunger strike. You are not alone.

The war continues

Informal Anarchist Federation (FAI) – Solidarity and Revenge Cell

PS1: As we were informed by the mainstream media, the promised transfer of the police units that served as security details for high-profile targets progresses rapidly, and little by little, they are all gathered around the home of the Prime Minister. We, for our part, wish him the best. More empty streets for us.

PS2: Our warm congratulations to the anarchists who voted for SY.RIZ.A., we hope for them to have the dignity to refrain from the solidarity movement for the hunger strikers.

Translator note: Bobolas is one of the most powerful capitalists in Greece and a beneficiary from the exploitation of the earth's plunder through mining in that area.

Greece: Excavators and vehicles owned by a security company torched (Athens, 17-22/02, 06/03/2015)

Cities are the locomotives of the modern world. They are the spaces where every central capitalist, statist and social procedures take place and where masters and their slaves live. The global network of metropolises is the body of dominion and the metropolises themselves are its vital organs. Their whole structure and organization aims to serve the needs of the system. Their urban planning accommodates the smooth transport of goods and their consumption and the concentration of the central administrative operations of the state. In this massive prison, inmates work daily and are forecourted in parks and mass recreation and consumption places, while the prison's headmasters accumulate profits and exercise total control.

How "modern" a city is, represents the degree of integration of every state in the global authoritarian chariot. The political administrators of "Greece of crisis" have invested (and will continue doing so even more intensively) in the achievement of this goal. Radical re-

modeling of the city center, metro lines expansion, creation of new residential and commercial areas, building of metropolitan parks and many more are placed in the centre of new urban development where the beneficiaries are construction companies, capitalist giants, the crowds of real estate corporations and of course the political administrators who reap the political surplus value of modernization.

The city, however, as every prison, has its jailers as well. The other side of urban development is total control and repression. New prisons and respective “charitable institutions” pop up like mushrooms. Cops with modern equipment, cameras in every corner, security guards and various control systems ensure the maintenance of order, law enforcement and social conformism. Simultaneously, the same role shoulder, consciously or not, “good willing” petty bourgeois snitches. We cannot ignore that security companies are becoming a vital succorer of the ideology of security, undertaking bigger and bigger parts of the new surveillance map of urban centers.

Modern surveillance, prevention and repression are strictly bonded with scientific and technological research and development. It’s technology that has to fill the gaps, create new perspectives of capitalist profit and authority accumulation but also supply authority with new weapons, so it can ravage its enemies. Today, there can be no anarchist struggle detached from the war against the techno-scientific Leviathan. This is not just a theoretical thesis; it’s a necessity of our time. Drones and robot-cops already being tested and will soon be patrolling the metropolises no longer are images in sci-fi movies nor are they figments of some unprogressive’s that want to “return to the caves” imagination. Whoever ignores reality, will very soon find himself against it and then, “anarchist struggle” of civil disobedience movements and activist pacifism shall be the only way.

We refuse to accept this reality inactive. We refuse to spend our days among concrete walls, breathing and consuming the shit of civilization, enduring the constant noise of the social factory’s restless machines, crowded by millions like rats, in an environment of plastic aesthetics, knowing the wild world and its creatures only from books and screens. We refuse the record and control of every moment of our lives, the fucking cop and security guard of every kind over our heads. We refuse to play the role of the obedient citizen, lost in the nerveless and unconscious masses. We refuse to wait until we peacefully die inside our cages. Our consciousness, our emotions, our internal ferocity call us and we answer by attacking now. Not when the people rise up, not when the conditions are mature and surely not because some “comrades” took hold of the state’s authority. Life is now and the war rages.

So, we offered the following urban garbage to the fire of the nihilistic insurrection:

- In the early hours of Tuesday, 17/02 an excavator at Didotou street, in Exarchia.

There are two more reasons why we chose that target. The first one was the attack at a place that until recently was inaccessible due to the presence of the forces of riot police that were guarding the nearby offices of PASOK. We believe that anarchists are steadily hostile to each administrator of the state apparatus but also have to take advantage the opportunities that are created by the political processes of inner-system authoritarian competition in the metropolitan area. In short, if the change, for any reason, of the city policing plan serves our purposes, we take advantage of it. The second reason is the fact that we wanted to speak our mind with words and actions, concerning the “dialogue” that started after the recent arson of a police car in Exarchia. For us, things are very simple and the meaning of the incident has nothing to do with the identity of the perpetrators but with the reactions that followed the incident. The rhetoric about “historic neighborhood”, “zone of freedom” etc. can mean for anarchists only two, diametrically opposite, things. Whether that there is really in the city center a place that anarchists have won after years of fighting against the regime and therefore they must use it for the intensification of anarchist war or that it is a revolutionary bubble serving personal ambitions and the movement imaginaries of “rebellious neighborhoods” and offer the space for the development of a “subversive” lifestyle, soaked in the drugs culture and the consumption of alternative products and services in shops and social centers in the area. Everyone can freely choose which of the two suits him/her better.

- In the early hours of Sunday, 22/02 two vehicles owned by ALTRONIC Ltd. security company, at Konstantinou Sxina street, in Gyzi, which had small scale contracts with the Greek state in the past.

- In the early hours of Friday, 06/03 three excavators in an alley nearby Mihalakopoulou avenue, disturbing the normality of the strip clubs in the area that just happen to co-exist with numerous luxurious hotels, thus creating a geographical triangle of paid sex and exploitation.

We finally want to mention the fight started by anarchist prisoners with mass hunger strikes. Their demands concern us all and we must stand by them. We also support the comrades of CCF who are on hunger strike demanding the immediate release of their relatives who were imprisoned as members of the organization, kath'ypodeixin the motherfuckers of the counter-terrorism agency. We congratulate SY.RI.ZA., its movement lackeys and the anarchists who voted for it. Such pious repressive work hasn't been executed not even by the “damned Right”... A warm hug to all the comrades and comrades locked up in the dungeons of the state around the world and good luck to all fugitives.

The hostilities will continue...

For the multi-form anarchist action!

For the individual insurrection!

For us to dance on the burning ruins of this world!

Nomads from the opposite side

Greece: Incendiary attack against a Hondos Centre outlet (Heraklion, 17/02/2015)

On Tuesday 17/02 we attacked a Hondos Centre outlet located in the center of Heraklion, using an improvised incendiary device.

Hondos Centre: A “service” of beautification in the kingdom of spectacle and illusion. In the realm where reality has been based on delusion, where substance has been established on a virtual basis and where the human recognizes himself throughout the consumer’s products – “achievements”. There, where everybody and everything are numbers and commodification has been extended to everything existent, reaching the seizure of consciousness itself. There, where “work sets you free” and daily routine castrates your thought. There, where everybody is simultaneously a prostitute and a pimp of authority.

In the face of of this machine of enslavement, we choose Negation. Negation that will lead us to the total conflict with this world and the experience of authentic freedom. There is surely no unique and unnegotiable truth (it is subjective) and there certainly isn’t a revolutionary manual to guide us to its experience. Equally certainly we, having grown up inside this social machine, are carriers and exponents, sometimes more and sometimes less, of the dominant morality, way of thinking and behavior.

This is exactly where our struggle begins: the conflict with ourselves, to uproot every authoritarian attitude and mentality, every prefabricated idea, every trace of the dominant morality from inside us. This constant conflict with our contradictions, our compromises and the limits of this world, until we become ourselves the change we want to live. For us, the transform of this negation into attack, is an indispensable part and the continuation of this internal conflict. Into attacks that create local time-spaces of freedom, causing cracks in the seemingly invincible enemy-state-system, giving power to those who carry them out, to the comrades who are in captivity or who fall back (only to attack once again) and to those who have decided to act.

We are egoists and in a hurry. We repel anything related to victimization, the balance of power, waiting, death. We do not wait for the movement and the favorable conditions for our struggle to mature and we do not rely on the recognition by society. Besides, it’s the society that recognizes and rewards only those who don’t criticize it and do not carry out

actions which would cause it's dissolution (and here is a note that we cannot avoid making on the much debated issue of prisons: the struggle for the destruction of the prisons is impossible to proceed separately from the struggle against the society that guards them).

We have a long, tough and beautiful road before us and we are in the beginning. The challenge for us is to arm ourselves with knowledge, experiences, new practices and methodologies of attack, but more important to arm our conscience and steel our resolve. For the journey towards the Unknown, Life, Freedom, Anarchy.

Strength to the comrades and behind bars.

Strength to those who are planning their attacks.

Strength to everyone who dreams with eyes open wide.

Scotland: Anti-civ vandalisms against the morality of anthropocentrism (25/12/2014)

On the eve of christmas after the mass had paid their respects to the altar of consumerism I thought of celebrating in an other way this farce of civilization, by going outside at night sabotaging the locks of stores that have made death commerce. The systematized death in the name of civilization under the mantle of the morality of anthropocentrism.

I glued the locks of 6 stores in the city centre by just putting in very strong glue inside the locks and therefore destroying the system of those locks completely. 2 stores that display a new dead body every day for each slave of society to consume. Every day another whole pig cut into pieces, exposition on a big window. A harlequin after death for the service of the civilized anthropocentrist human. From death row to the final destination. The others were cashmere stores which are obviously a target as well.

On July and August 2014 2 more separate actions of vandalism had been done at a shopping centre inside the city as an answer to their cultural events with guests enthusiasts of slavery named falconries. They capture or breed in captivity wild birds as hawks, owls, eagles keeping them as harlequins for display but mainly for the type of hunting called falconry, in which the enslaved bird under the training and orders of its master hunts other non-human animals for sport with purpose the "entertainment" of trash of the mass for the satisfaction of their fake needs of ghosts like national heritage. Cameras were spray painted and also the front gates and posters were stuck as a statement for this action.

Material sabotage and vandalism are clearly aggressive acts for me. And my whole analysis behind them is hostile towards society and civilization. Target is everything. Either an economical blow which will annoy the enemy or disruption of the normal function of this rotten mechanical daily routine. Chaotic actions have a personal significance. These actions

were done clearly for my satisfaction. In a place that lives in the swamp of oblivion of legality some howls start to echo from far away and their conscience screams for their lost comrades in the name of civilization.

Cell of conscience "Falcon Of Chaos"

U.S.A. : Cars full with coal derailed (Missouri, 06/06/2015)

Heavy rains in the lower plains of the muddy Missouri river valley are washing out roads and flooding the low bases of the bluffs. All month long we've helped the work along by further weakening multiple spots of the BNSF tracks heavily traveled by southbound coal trains. Our reward came quicker than expected when reports of 31 coal cars derailed in a stretch of the Mace Creek region of northwest Missouri. BNSF spokespeople have said part of the track was removed and will impact rail traffic for days. This is not enough.

We do this in solidarity with long-term anarchist prisoners Marius Mason, and for Eric King, as he awaits a July 13 2015 trial for allegedly throwing an unlit incendiary device through a Missouri politician's office window. We do this in solidarity with all prisoners and in defense of the stolen resources of this planet used to kill us. We do this for those made sick and dead and full of cancers by the forces of capitalism. When we do this we mean we have decided not to die.

France : Trucks owned by prison constructor torched (Limoges, 09/06/2015)

In Limoges, France, in the industrial zone of Magret, flames ravaged ten trucks and three sheds belonging to Eurovia, a subsidiary company of the Vinci multinational which is particularly involved in the construction of new prisons, as well as developing the devastating project of the Notre-Dame-des-Landes airport.

The vehicles were stationed in two storage areas twenty meters apart. Ignition devices were placed on the truck tires. They consisted of a bottle filled with petrol with a candle and a firelighter. The damage is estimated to be at least one million euros, not counting the long delays at the construction sites as a result. Build cages, get back our rage.

Chile : Bus torched (Santiago, 07/04/2015)

Because we act in consequence with the contempt we feel towards civilization and all of its machinery. In the early hours of April 7, we activated an incendiary device which resulted in the complete torching of a bus located at 210 Ecuador St, at the corner of Concon in the Estacion Central neighborhood.

This action is a gesture of combative solidarity for the Anti-prison days of April 10-20.

Especially, we send lots of strength to Javier Pino and Natalia Collado.

Also to Nataly Casanova, Juan Flores, Guillermo Durán, and Enrique Guzmán, on hunger strike since April 14th.

In remembrance of the thousands of animals killed under the disgusting wheels of the motorized vehicles of civilization.

Stampede Action Group



Scotland : Construction vehicle attacked (11/04/2015)

"I will wander the world alone carrying my hatred and scorn everywhere.

Alone in struggle. Alone in victory and in defeat."

-Bruno Filippi-

Every aspect of civilization is everywhere around me, poisoning my individuality every day more and more. Cement, bricks, every kind of materials and procedures of modernization of the urban cemetery have become more obvious lately. All of these are inextricably connected with profit that will be the result of the escapism of the masses from their permanent cages of normality for their *"cultural fulfillment"* called tourism and the construction of new colossal building-cages that will house more and more inmates-tools of the urban

prison, more companies and accumulation of capital. The state with the assistance of its machines, human or not, works non stop for the conservation and the as much as possible expansion of one of the main values-gods of *"humanity"* named economy. The deeply rooted capitalist system in combination with the technological megamachine have their artificial eyes everywhere anytime to control if someone deviates from the *"right path"* and *"normal"* life, which means the absolute domestication and acceptance of this systematized undead life inside society, state, civilization.

Luckily though it seems that the artificial eyes and patrolling cops are not always able to stop each individuality that wants to attack. On the 11/4 I attacked a construction vehicle in a secluded area of the center during the early hours by severing its cables and thus causing damage.

The machines that are used for these purposes are always a target for me because either they execute the above purposes or are even used for maintaining the *"recreational areas"* of the urban cemeteries that imitate *"nature"*, offering a completely alienating concept of the physical world and other forms of life. Creating illusions and thus domesticating even more the human of the mass. The parks or public gardens are parts of the domestication of the cities. Whoever considers them nature (alienated term of the physical world) or considers zoos (prisons of non-human animals) as contact with the *"animals"* is worthy of the misery that the civilization of the idol of human and anthropocentrism have offered them. The mask of the human is nothing more than just another construct of society and civilization. But I will always attack the idols and values of this world and their morality.

I salute the comrades Gianluca Iacovacci and Adriano Antonacci who are prisoners of the Italian state.

Complicity with the comrades *"Chaotic Minorities-In affinity with Black International"* ,*"Nomads from the opposite side"*, *"Synapses of Ignition for the polymorphous anarchist struggle – ELF"*.

DEATH TO THE IDOL OF HUMAN

DEATH TO ANTHROPOCENTRISM

DEATH TO CIVILIZATION

FOR THE RISE OF CHAOS

Cell of anarchist and nihilist conscience "Falcon Of Chaos"

Italy : Birds liberated from hunters (April 2015)

The prison was breached, we broke the bars and entered and were plunged into hell. About 60 decoy birds (used cowardly and horribly by hunters) lived most of the year locked up in small cages in the dark.

We gave them all the freedom of that vast sky that is their true and only home!

Greece : Vehicles owned by ELTA and bank ATMs torched (Athens, 29/03-02/04/2015)

– On 29/3 we set two vehicles owned by ELTA on fire in Ano Patissia.

– On 2/4 we delivered three ATMs in flames, one of EUROBANK in Galatsi and two of the National Bank in Argyroupoli.

With these actions, we chose to send our own clear message for the hunger strikes of political prisoners. Far from petty politics and an artificial unity that many anarchists tried to present. We, accountable only to ourselves, decided out of pure interest to fight this battle along with the hunger strikers. We will not pretend to be in unity or solidarity, but only in permanent attack against the existent and its values. Strength to the dignified hunger strikers and immediate satisfaction of their demands

-Abolition of type C prisons, Abolition of the hood-law, Release of Savas Xiros, Abolition of counter-terrorism laws, Restriction of DNA use

It is about demands that directly affect the interests of any individual which for personal reasons chose to carve its way attacking society, its justice and its values. In this context, we find some of our negations leading us to an impermanent consistency with the struggle of the political prisoners, whose demands target the spearhead of the current brutal repressive apparatus. A comradely greeting and a speedy recovery to the insurgent anarchists of CCF, who once again showed with actions that anarchy is much more than a sterile political equation and a dusty help manual for one's existential path.

STRENGTH FOR THE ETERNAL ESCAPE

LES US COLLECTIVIZE OUR NEGATIONS

WAR ON SOCIETY UNTIL THE NIHILISTIC DAWN

Chaotic minorities

In affinity with Black International

U.S.A. : Pheasants liberated (Oregon, 16/03/2015)

On the night of March 16th, 2015, a gate on an aviary was opened at the Estacada Game Farm (25395 South Beaver Creek Road, Beaver Creek, OR) liberating a flock of ring-necked pheasants into the wild. These birds were bred, among other reasons, to suffer and die in pre-orchestrated canned hunts; a practice which represents the height of human arrogance and disregard towards animal life.

This liberation is dedicated to the individuals who are currently being prosecuted and/or imprisoned under the "Animal Enterprise Terrorism Act"*. This liberation was also done as a reminder that when we don't allow fear to prevent us from taking action to directly free animals, we render the AETA obsolete.

-A.L.F.

Greece : Incendiary attack against a poultry company (Athens/13/04/2015)

On the evening of the Easter day, 12 to 13 of April, we attacked using 3 incendiary devices with time delay, aiming to destroy the building's entrance and 3 vehicles (1 truck and 2 vans) belonging to a poultry company in Agios Pavlos Str. in Peristeri, as an action of solidarity with the imprisoned hunger strikers in Greek prisons.

Strength to all those who continue, to the imprisoned members of Conspiracy of Cells of Fire and those who are recovering, having stood with dignity and consistency against the state and in this specific timing, against the left administrators and exponents of authority – who (and this is clear for all those who don't connive) since the first day they gripped the governmental seats have made their intentions clear, with highlight, so far, the tactical administration of the hunger strike and the eviction of the occupied University's of Athens deanery.

IMMEDIATE satisfaction of the hunger strikers' demands:

Abolition of paragraphs 187 and 187A of the counter-terrorist law, Abolition of the hood-law, Abolition of type C prisons, Immediate release of the heavily handicapped Savvas Ksiros, Restriction of DNA use

We chose this specific target as we believe that practical opposition to the non-human animals commercialization industry cannot be excluded from the fight against the state, the capital and every kind of authoritarian superstructure. The practice of detention is the same, equally rejectable whether it has to do with human prisons – "correctional institutions", concentration camps or if it concerns structures of the meat and animal products industry .

The timing of our attack was no coincidence. It was a moment while the human-mass was still sunk in sloth, having done the previous days their bit towards the Church and the holy

ghosts that haunt and define their very existence. Every temple of society, physical or mental, every mold, every stereotype, every habit that reproduces, feeds or just reflects the numerous faces of power, is worth nothing more than being crushed.

Such a habit is the meat eating which has been established the exact same way that the practice of nature looting is established as “normal”, as we notice it taking place in Skouries, Chalkidiki, Italy (NO-TAV) and every place in the world.

Through this action of ours we respond to the call of Chilean comrades, whose actions have given us smiles so many times. Strength to Nataly Casanova, Juan Flores and Guillermo Durán, who are on hunger strike since April 14th.

At the same time, we are sending our own signal of solidarity and complicity to all those charged, imprisoned and suffering repression, having found themselves on the attack lines of ELF and ALF.

We’ re sending out a call to every rebelled individual, every affinity group, every direct action cell, in order to intensify the attacks on all fronts, in any way they think suitable, by all means available.

Synapses of Ignition for the polymorphous anarchist struggle – ELF



Argentina : Sabotage of train line and Hellenic Association (Buenos Aires, 04– 05/07/2015)

The reasons to act, motivations, and urgencies remain. Also in many the excuses to not do it remain. We will always consciously choose the first option.

Saturday, July 4, minutes before the “copa américa” began, which would be disputed by soccer millionaires in Chile and Argentina, we sabotaged the rails of the train that connects the city of silver with the constitution station, demonstrating on the one hand our repulsion to the idiotic spectacle which brought the realization of this tournament that is clearly used as a cover for power’s despicable maneuvers.

We are disgusted by the citizens’ patriotic clamor fed by both states as much as the innumerable businesses and private sponsors. On the other hand it was a clear gesture of complicity and love with imprisoned *compañerxs* imprisoned in the chilean region, prisoners that in some cases are there thanks to the cooperation of both states. The minister of transportation Florencio Randazzo (old minister of the interior who decreed the extradition of Marcelo Villarroel and Freddy Fuentevilla) has to take into account that we have not forgotten. In light of the investments destined to deepen the technology of control and domestication that the same society demands and requires we will always respond with attacks, sabotage, and fire.

The myth of progress equates to a major invasion of our lives, the agglomeration of voluntary slaves in big urban centers, the creation of fictitious necessities promulgated by the techno-industrial system, simultaneously offering “solutions” to the problematic conditions it is responsible for, they will always be aspects of domination we will fight.

Hours after this sabotage, already entering into Sunday (the day of elections of the head of government in Buenos Aires) we attacked the Hellenic Association on Humberto Primo street placing our device at 2 am just beneath a luxury vehicle parked outside of the target. In this moment our thoughts and our hearts went out to the Conspiracy Cells of Fire prisoners still fighting inside of greek prisons, continuing to demonstrate coherence and dignity. All of our strength to Evi Statiri *compañera* Gerasimos Tsakalos (imprisoned CCF member). Because each day the state keeps the family members of combative prisoners hostage is a day of offensive.

Finally we want to mention that for both actions we used incendiary devices with chemical detonation and the press of the enemy has not made mention of anything about these attacks.

CONSPIRE-ATTACK-AVENGE

Strength and love to Marcelo Villarroel, Freddy Fuentevilla, Carlos Quiduleo, and Juan Alieste! subversive imprisoned *compañeros* accused of expropriating a bank, an action in which a miserable cop lost his life.

Strength and love to the nihilist *compañera* Sol Vergara! kidnapped after shooting at a

bank security guard in a beautiful act of revenge.

Strength and love to Natalia Collado and Javier Pino! in prison accused of the burning of a public transportation vehicle.

Solidarity with those arrested accused of the attack on the PDI station in Chile.

Complicity with Juan Flores, Nataly Casanova and Guillermo Durán, Gabriel Pombo Da Silva, Marco Camenisch, Claudio Lavazza, Fernando Bárcenas, Fernando Sotelo, Abraham Cortes, Francisco Solar, Mónica Caballero, Costa, Silvia and Billy. And with all fighters imprisoned all over the world.

Love to all the CCF members in prison.

Death to the anthropocentric, techno-industrial, patriarchal, and police society!

Death to all society!

Indomitable for chaos

Scotland : ATM torched (Edinburgh, 17/08/2015)

The paths of darkness and fire are those which bestow the most pure moments of life.

Accompanied by a fox wandering around the parking where I was, the night of the 17/08 I set fire to an ATM outside a Morrisons supermarket with gasoline, clearly for my pleasure and my satisfaction. I chose this target because it was an easy one for my level of organization. I don't see myself as the "oppressed" who fights against the "oppressors" but as an egoist who attacks everything that confines the pleasure of the interaction between me and my surroundings and decreases the possibilities for me to live chaotic moments beyond any systematization of the state, society, civilization, whether it is pneumatic or material. There is absolutely no political motive or planning behind this action, as for me politics, whichever meaning it may be given remains hostile to me being a microbe of the Purpose and thus a chain of the ego. I do not speak about any "injustice" nor do I have any tendency towards heroism, things that in front of the chaotic existence are non-existent. The iconoclastic attack doesn't acknowledge any self sacrifice for any ideal and manifested with as many ways as the individuals themselves, it ends only with the destruction of the individual. The attack is total and it stabs even one's own self.

With my mind to all the imprisoned comrades of falconries, zoos, the cities and all national nature reserves maintained by the state and private protectors of the civilized interpretation of the natural world, who seek to "protect", control and watch every last bit of earth and non-human life out of need for more profit and research for the god of Science which seeks to "understand" and objectify everything, making humans see anything outside of them as images of another world, alienating and barricading them inside the invisible walls

of Civilization. Those non-human comrades are prisoners of Human and Civilization. And all the rest non-human animals that the defenders of the system of civilization stack their corpses for its regular maintenance through the voluntary subjection of the mechanized mass, for the same mass as it is perpetuators of Profit and the subject of Progress at the same time. I'm not saying these in a context of unconditional love or idealization of the non-human comrades trying to produce victimization or become a representative but out of hate for the anthropocentric ghost of Humanity and the toxins of essentiality it secretes making clear its links to the putrefying society that is a product of the western dominant civilization and its culture. My respect to all comrades who instead of fighting with ghosts have chosen the self-realization of their egos. To those who understand that we ourselves become part of authority as long as we keep relations with terms ghosts which we give them life. These ghosts of conscience perpetuate the structures that consolidate the relations of domination and alienation.

I laugh at the moralistic terrorists, those moral judges and priests of the sacred ghost of Nature who shout as they say "Nature is good, Civilization is bad", whatever they do they will always be fighting with ghosts. And ghosts will compel them to do so.

With this action I salute a friend that left away and some egoist, nihilist comrades from Greece. I also greet back Grupuscuro: "Consejo del Uehuetlatolli" although I want to make it clear that there are many perceptual differences between me and the groups of Wild Reaction, which I don't intend to mention in this text.

In a place where anarchy is just culture, alternativism and rotting in fossilized social spaces I choose to march on my own paths. Here where the sterilized society has made self-repression a way of life the state doesn't even need to lift a finger towards this direction.

Tear down anthropocentrism, biocentrism, ecocentrism and bury deep every morality.

Tear down society and all its constructs which haunt the individual conscience.

Tear down civilization and the repression of desires it creates confining the ego from experiencing chaos.

Cell of anarchist and nihilist conscience "Falcon Of Chaos"



INDIVIDUALIST POETRY

Faith

Faith in universal anarchist ideas,
consciousness of a choice or moral obligation?
Does the I make the values or the values make the I?
Is desire consistent with ones interest or dynast of the self?
Faith! Parasite of the Purpose!
Anarchy is not an ideal but a means,
he who says "this is the way" is a Believer,
I haven't vowed a soldier to anything...

Conscience

I am entrapped in this world,
I am an anarchist and I don't fit in any system,
I am a nihilist and I don't accept any of your meretricious values.
I am one with nothing.

Funereality

This world devours everything,
the mind is an empty vessel,
the end doesn't have a start,
my funeral is every day.



Humanity

Humanity, oh sanctified ghost,
how many gaze at you and haven't been obscured yet,
how many heroes were sacrificed for you,
to reach the present miraculous results!
Oh Humanity I think I see in your face,
one of the mightiest of ghosts,
and the heroes that acted and act in your name,
must be some of the greatest!

Freedom

Foxes, hawks, eagles I have you in my heart,
because you want to live,
I was born in the coffin of life, civilization,
but I bleed my nails trying to get out.
Humans don't want to live anymore,
they are fond of their cages,
but you and I are prisoners and not slaves turning a blind eye,
I will be with you until the end.

Nothing

Hatred

Inside my grave I'm screaming,
but the tombstone is heavy,
I'm still alive, here...
As long as I'll be rotting
and becoming one with the soil,
I'll be vomiting my hatred against this world,
I don't see any hope yet still fighting,
confronting the monstrosities around me,
searching to find which will be my end.

From inside the caves where the light is concealed I never got out,
I looked inside me and I got terrified gruesomely,
why belong in the age of nothingness?
To drag the leprosy of the soul like a rag,
why chaos are you hidden under golden veils?
why don't you wear the black and come,
to meet us all one by one?
Until our midnight howl,
becomes one with the end,
our primordial and final purpose,
the infinite nothing.



The Nonentity

Boulders are falling over my head,
where is vitality, is it gone?
I thought the sky was bright, but no.
Vainglory you are my sister, yes indeed.
I, the darkest one of all, march,
climbing the walls of cages I made,

reaching high and looking below,
the dead and the blood,
tomorrow again a new beginning,
I am the center of all,
my eternal swamp for me the source,
when will the end come?

Anarchist Blossom part I

Politicos anarchists unite!
Show me, the lost one, the way to
"freedom"!
Show me how to convert the inability to
act into morality!
Show me how to obfuscate myself with
ideology!
Show me life!



Rage

Trash society. Born from ashes. I will bury you all with my hate. If it doesn't consume me first. I will crumble your forts and your security. I will see you return in the ashes where you came from. Hypocrites. I want to see you fall. Into the black chaos. I seek revenge for the time I lost.

Anarchist Blossom part II

Anarchists onwards backwards!

History doesn't teach us anything.

Besides this is where we adhere.

Or to the imaginary future.

For the present we keep our eyes closed.

With our morality we will control civilization.

We believe in progress.

Anarchist Blossom part III

My brothers idealists we are here to excommunicate,
 whoever doesn't conform to our moral values,
 those dogmatists who originate their critiques from themselves,
 unlike us, the individuals of the Purpose,
 how could the individuality be over the Idea?

This way our visions would collapse,
 the individuality is a servant of the Insurrection,
 and of Revolutionary Solidarity,
 we, as victims believe in our own idea of Justice,
 not like those egoists who preach about chaotic injustice,
 to create dualities is easy, the "oppressors"-the "oppressed",
 but who cares?

This way we play easily our political games,
 and we march against our hunt for ghosts,
 entrapped in the dialectics of authority...

The Beauty Of Primordial Desires

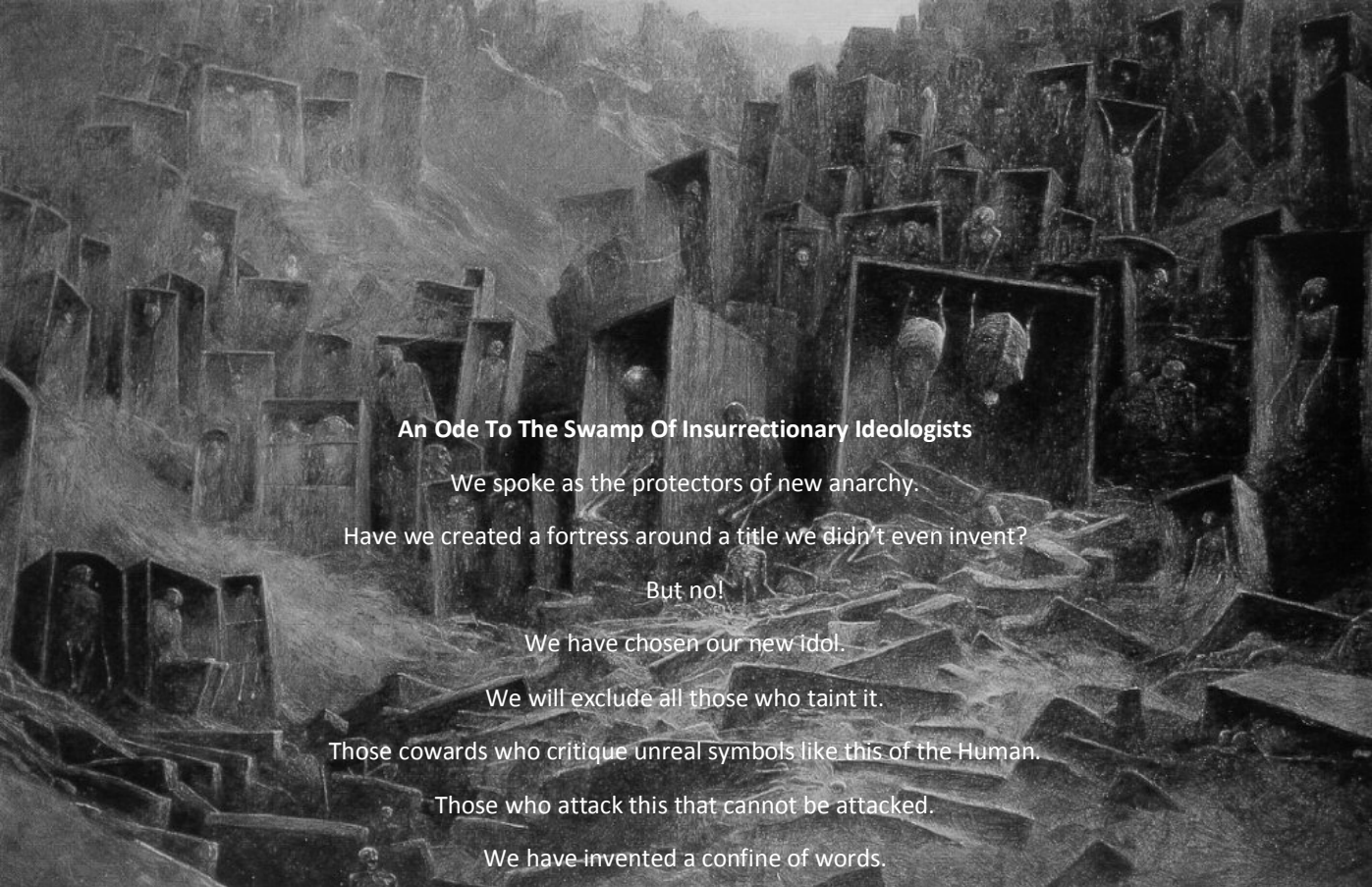
I dream this world in ashes,
 I want only the forests and the wild mountains to remain,
 a reappropriation of the whole life,
 to enjoy the solitude and the sparse but almighty comradeship ,
 through myself I will raise the fires,
 primordial fires which *e-ternally* will burn,
 imperious I will stand on the towering cliffs,
 fighting the maggot that gave itself the essence of Human.

-Archegonos-

The background of the text is a dark, atmospheric illustration. It depicts a cityscape with a prominent, tall, arched building that resembles a cathedral or a modernist structure. In the foreground, a dark horse is shown in profile, facing right. The overall tone is somber and mysterious, with a focus on the interplay between nature (the horse) and urban civilization (the city).

The City

Let us delve deep into the armful of life control,
as herds of this majestic species,
rationality and progress rule here,
those who give in to emotion we control with pills.
With prisons! Oh how many of these we have invented!
With bars, with bricks, mental homes and schools,
workspaces and "homes", recreation areas,
all of them make our chosen species to prosper.
So what if we do not remember what is the sky's color?
What if we do not know how is the forest at night?
Oh these petty nonsense!
Our State offers us security in exchange for our freedom.
Oh grand cage! Mirror of civilization!
As much as you distract us,
with the activities of the anthropomorphous world,
this much we will be fighting with ghosts.
People of all kinds still devise plans,
having hidden or visible ghosts in their minds,
Humanity, Class, Revolution, Insurrection, Morality, Nature, Democracy,
Authority, Economy, Society, Anarchy, Freedom, Total Liberation.
Oh how pleasant is the sound of the dance of ghosts!
Ghosts that only grace civilization and it's perpetuation!
Move your corpses and go walk onto the swamp!
In the city, birthplace of dead bodies and consciences...



An Ode To The Swamp Of Insurrectionary Ideologists

We spoke as the protectors of new anarchy.

Have we created a fortress around a title we didn't even invent?

But no!

We have chosen our new Idol.

We will exclude all those who taint it.

Those cowards who critique unreal symbols like this of the Human.

Those who attack this that cannot be attacked.

We have invented a confine of words.

Whoever exceeds it is labeled.

Are there limits in our anarchy?

But no!

That's why we embrace the anarcholeft in our collective.

We are not like those monothematics.

We believe in the unity of the proven struggle.

That's why revolutionary solidarity is a moral value.

Who makes the crime to care above all for himself?

Our anarchist morality doesn't accept this.

Did we speak about a specific struggle we would like to see take place?

But no!

That would make us look wrong in the eyes of the idol.

Despite we have recognized it as an experiment.

Experiments can remain a swamp as long as we keep our customers and propagate our ideology.

And who has the guts to use words we have used before?

Don't think for a moment that we say anarchist quotations have copyrights.

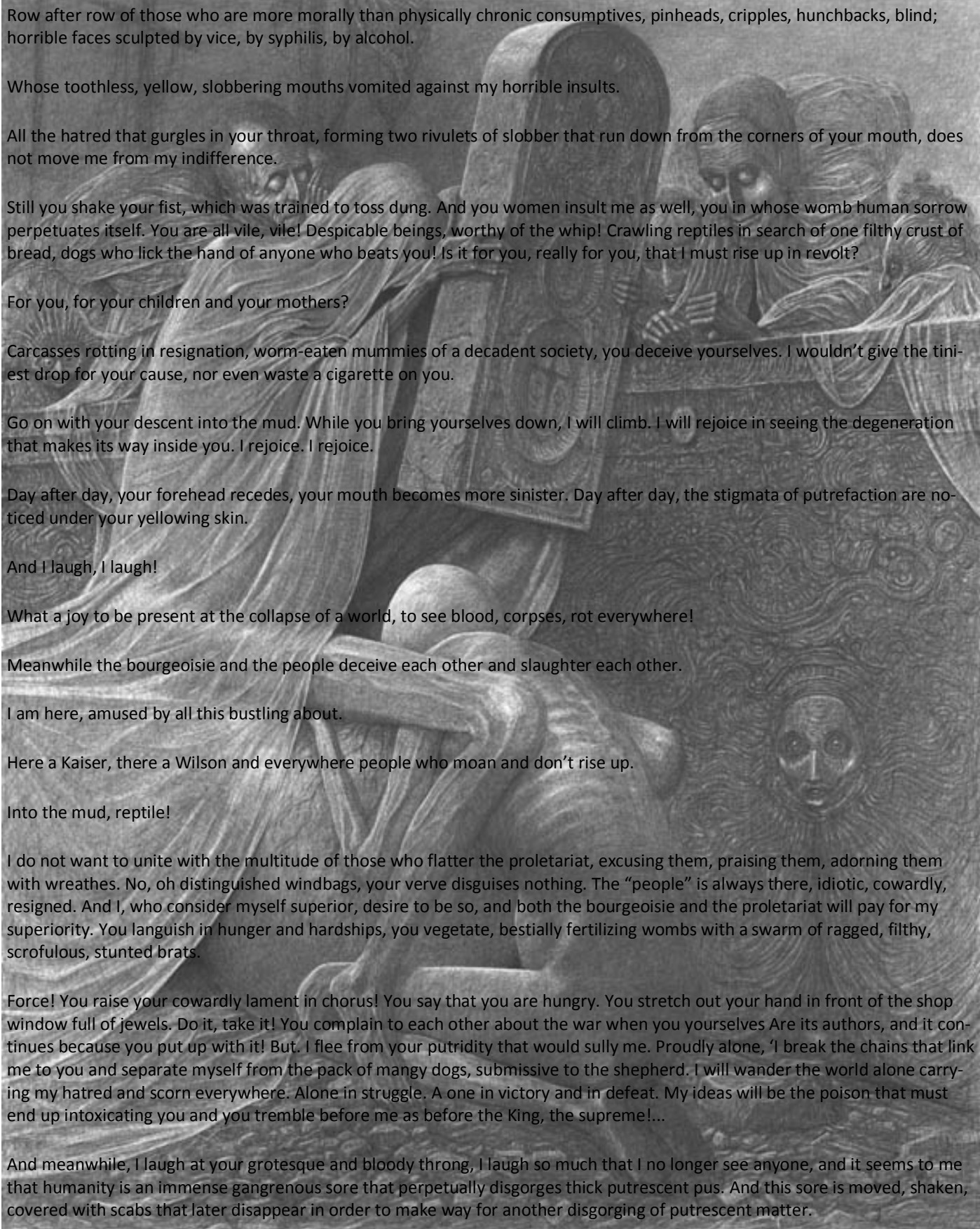
We just have a big idea about ourselves.

We have nothing to do with politics as we have claimed.

We are the 325.

(This lyric text is a personal polemic and shouldn't be taken into account by anyone but the involved.)

-Archegonos-



Row after row of those who are more morally than physically chronic consumptives, pinheads, cripples, hunchbacks, blind; horrible faces sculpted by vice, by syphilis, by alcohol.

Whose toothless, yellow, slobbering mouths vomited against my horrible insults.

All the hatred that gurgles in your throat, forming two rivulets of slobber that run down from the corners of your mouth, does not move me from my indifference.

Still you shake your fist, which was trained to toss dung. And you women insult me as well, you in whose womb human sorrow perpetuates itself. You are all vile, vile! Despicable beings, worthy of the whip! Crawling reptiles in search of one filthy crust of bread, dogs who lick the hand of anyone who beats you! Is it for you, really for you, that I must rise up in revolt?

For you, for your children and your mothers?

Carcasses rotting in resignation, worm-eaten mummies of a decadent society, you deceive yourselves. I wouldn't give the tiniest drop for your cause, nor even waste a cigarette on you.

Go on with your descent into the mud. While you bring yourselves down, I will climb. I will rejoice in seeing the degeneration that makes its way inside you. I rejoice. I rejoice.

Day after day, your forehead recedes, your mouth becomes more sinister. Day after day, the stigmata of putrefaction are noticed under your yellowing skin.

And I laugh, I laugh!

What a joy to be present at the collapse of a world, to see blood, corpses, rot everywhere!

Meanwhile the bourgeoisie and the people deceive each other and slaughter each other.

I am here, amused by all this bustling about.

Here a Kaiser, there a Wilson and everywhere people who moan and don't rise up.

Into the mud, reptile!

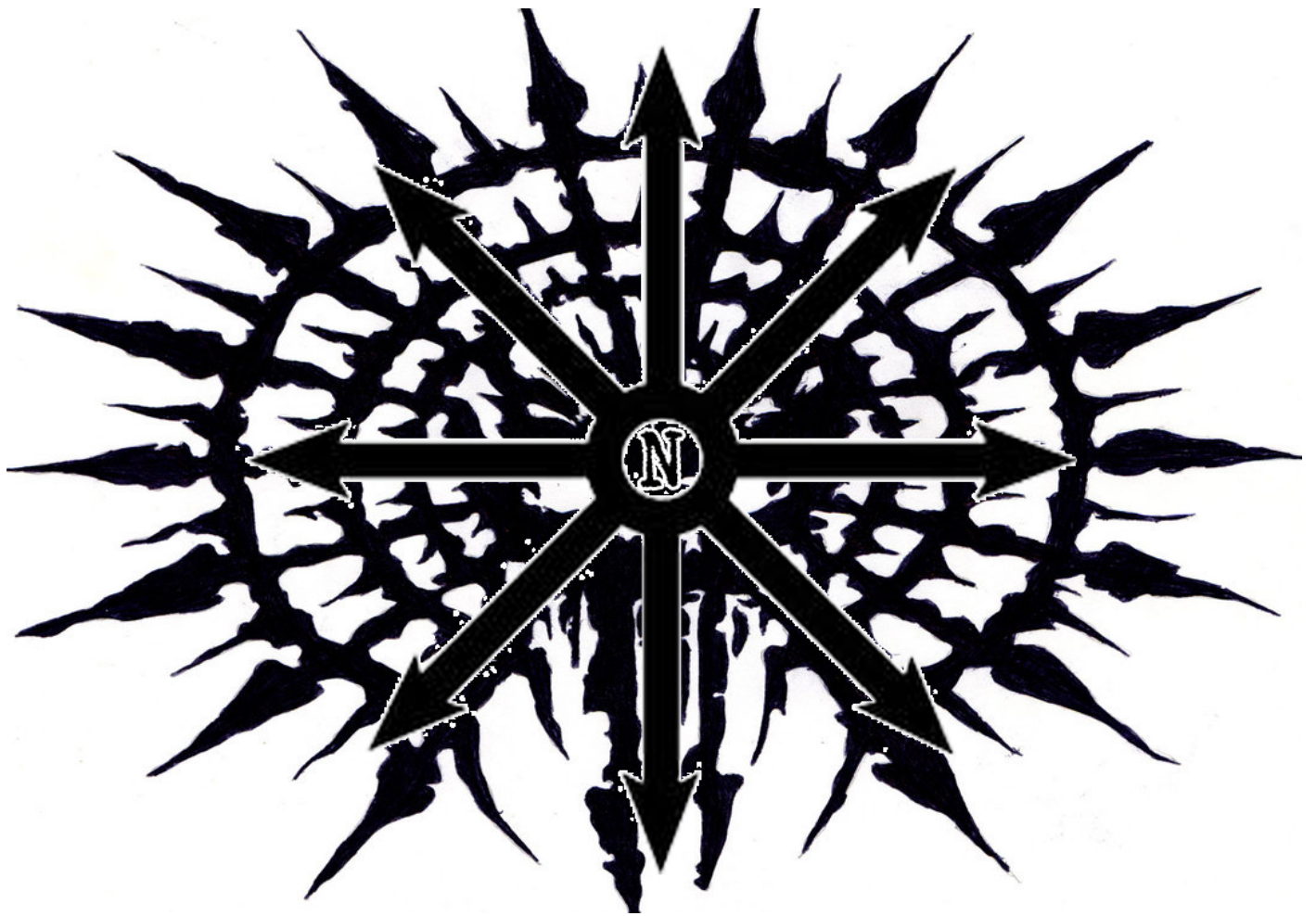
I do not want to unite with the multitude of those who flatter the proletariat, excusing them, praising them, adorning them with wreaths. No, oh distinguished windbags, your verve disguises nothing. The "people" is always there, idiotic, cowardly, resigned. And I, who consider myself superior, desire to be so, and both the bourgeoisie and the proletariat will pay for my superiority. You languish in hunger and hardships, you vegetate, bestially fertilizing wombs with a swarm of ragged, filthy, scrofulous, stunted brats.

Force! You raise your cowardly lament in chorus! You say that you are hungry. You stretch out your hand in front of the shop window full of jewels. Do it, take it! You complain to each other about the war when you yourselves are its authors, and it continues because you put up with it! But, I flee from your putridity that would sully me. Proudly alone, I break the chains that link me to you and separate myself from the pack of mangy dogs, submissive to the shepherd. I will wander the world alone carrying my hatred and scorn everywhere. Alone in struggle. A one in victory and in defeat. My ideas will be the poison that must end up intoxicating you and you tremble before me as before the King, the supreme!...

And meanwhile, I laugh at your grotesque and bloody throng, I laugh so much that I no longer see anyone, and it seems to me that humanity is an immense gangrenous sore that perpetually disgorges thick putrescent pus. And this sore is moved, shaken, covered with scabs that later disappear in order to make way for another disgorging of putrescent matter.

And I laugh and laugh!...

-Bruno Filippi-



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